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THEOLOGICAL

Hebrew

GRAMMAR AND LEXICON,

M. Gaster

ENTITLED

מפתח לשון הקודש

A Key to the Holy Tongue.

IN TWO PARTS.

PART I.

A COMPLETE HEBREW GRAMMAR, WITH POINTS, ACCORDING TO THE ORIGINAL AND PECULIAR SOUND OF THE LANGUAGE, ILLUSTRATED WITH ACCURATE TABLES, &c. THE WHOLE OF WHICH IS INTENDED TO FACILITATE THE STUDY OF THAT DIVINE AND MOST SACRED OF ALL LANGUAGES. — TO WHICH IS ADDED (NEVER BEFORE PUBLISHED) A COMPENDIOUS CHALDEAN AND ENGLISH GRAMMAR.

PART II.

A HEBREW AND ENGLISH LEXICON, COMPRISING ALL THE ROOTS AS FOUND IN THE BIBLE, ARRANGED IN ALPHABETICAL ORDER, WITH THE MEANING OF EACH ROOT, AND THAT OF ITS SEVERAL BRANCHES, DERIVATIONS, &c. WITH NUMEROUS REMARKS AND OBSERVATIONS BY THE AUTHOR, WHICH WILL BE FOUND OF THE UTMOST IMPORTANCE TO THE LEARNER.

BY

THE REV. SOLOMON LYON,

Teacher of Hebrew

TO THE UNIVERSITIES OF OXFORD AND CAMBRIDGE, ETON COLLEGE,

&c. &c.

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THEOLOGICAL

Journal

GRAMMAR AND LEXICON

ENTITLED

TO THE HEBREW LANGUAGE

IN TWO PARTS.

BY

PART I.

THE FIRST PART OF THIS GRAMMAR, WITH POINTS, ACCORDING TO THE ORIGINAL AND MODERN SCHOOLS OF THE LANGUAGE, ILLUSTRATED WITH EXPLANATIONS AND TABLES, AS THE WHOLE OF WHICH IS EXTENDED TO FACILITATE THE STUDY OF THIS BRANCH AND MOST OF THE OTHERS OF ALL LANGUAGES, TO WHICH IS ADDED (SEVEN BEFORE REFINISHED) A CONSIDERABLE ENGLISH AND HEBREW GRAMMAR.

PART II.

THE SECOND PART OF THIS GRAMMAR, COMPRISING ALL THE ROOTS AS FOUND IN THE HEBREW LANGUAGE, ARRANGED IN ALPHABETICAL ORDER, WITH THE MEANING OF EACH ROOT, AND LIST OF THE SEVERAL BRANCHES, DERIVATIONS, &c. WITH SOME OF THE MOST IMPORTANT OBSERVATIONS BY THE AUTHOR, WHICH WILL BE FOUND OF THE MOST IMPORTANCE TO THE LEARNER.

BY

THE REV. SOLOMON LYON.

OF THE SOCIETY OF JERUSALEM

TO THE UNIVERSITY OF OXFORD AND CAMBRIDGE, THIS GRAMMAR

LIVERPOOL:

PRINTED BY G. HARRISON, WIDOW AND SONS, 18, CORNHILL.

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THE

v. 1

FOLLOWING WORK

ON THE

HEBREW LANGUAGE

IS,

BY PERMISSION,

HUMBLY DEDICATED

TO

His Royal Highness the Duke of Sussex

BY

HIS OBLIGED

AND GRATEFUL SERVANT,

THE AUTHOR.

[Entered at Stationers' Hall.]

3025784

His Royal Highness the Duke of Sussex.

Sir,

Dedications in general too often exhibit a redundant enumeration of known virtues in the exalted and distinguished personages to whom they are addressed; and in that case are superfluous, because universally acknowledged. I shall, therefore, forbear, Sir, from stating minutely the high qualifications of your Royal Highness, which have induced me to seek your patronage of the Work I now offer to the studious public. Your Royal Highness having added to your numerous branches of knowledge that of the Hebrew language—your pious endeavours in diffusing the contents of the Holy Bible through all quarters of the globe—will give such a weight towards a favourable opinion of my Hebrew Grammar and Lexicon, that the honor of being permitted to dedicate them to you will afford to my old age such ample scope for gratitude, that the remembrance of this distinguished favour, so condescendingly conferred upon me by your Royal Highness, will be cherished to the last moment of my life, with all that devotion and respect with which I have the honor to subscribe myself,

Sir,

Your Royal Highness's

Most faithful, obliged,

And obedient servant,

THE AUTHOR.

PREFACE.

THE author most respectfully apologizes for the delay of his publication entitled שַׁעַר הַשָּׁמַיִם 'The Gate of Heaven;' feeling assured that a generous public, when acquainted with the cause, will continue towards him that support which it will ever be his pride to merit. The loss of sight for upwards of three years by cataracts has hitherto prevented the fulfilment of his engagements with the public. He begs leave to say that, from the happy effect of couching, he has at last been able to complete his work; and trusts that the useful and important knowledge it will be found to contain will sufficiently compensate for its unavoidable delay.

The title of שַׁעַר הַשָּׁמַיִם the author has applied to the Lexicon; the Grammar he has nominated מִפְתֵּחַ 'a key:' both will be found consistent with the publication, which is intended—first, to teach the elements of the language on a plan preferable to any yet published; secondly, to unfold several mysterious and obscure parts of scripture, particularly the etymo-

logy of names, and the several relations of Deity, and that of each individual of creation, as will appear in the Lexicon, שַׁעַר הַשָּׁמַיִם 'the gate of heaven,' the for acquiring true knowledge, alluded to^{wh} the word שַׁעַר 'the gate,' Psalm cxviii, verse 20: יְהִי הַשַּׁעַר לָהֶם צְדִיקִים יָבוֹאוּ בוֹ—'this is the gate of the Lord, in which the righteous shall enter;' speaking of those who search after true knowledge, to comprehend divine mysteries, &c. which can only be obtained from the Hebrew.

The most important remarks of the author in this publication are chiefly intended to prove—

1. That the Hebrew language was coeval with the creation, and spoken by all until the building of the tower of Babel.

2. That after the confusion of tongues, the same remained in the family of עִבְרִי *ngiebher*, from whom Abraham was descended,* and with whom and his offspring the same continued in a pure state. In this language God revealed his oracles to the patriarchs Abraham, Isaac, and Jacob; by the family of the latter (the twelve tribes) it was carried down to Egypt,

* Whence comes the national adjective עִבְרִי *ngibhree*, a descendant of עִבְרִי the translation of which ought to be *ngibhree*, not Hebrew, the H being improperly added.

where it remained the mother tongue of all Israel during their captivity—in the wilderness, and whilst they were in possession of the land of Canaan, until their dispersion into different parts of the world. From that time it ceased to be a living language : yet the same was retained in its purity by many, viz. the latter prophets Haggai, Zachariah, Malachi, Daniel, Nehemiah, Mordecai, Ezra, and the Elders, by whom it was evidently preserved, being afterwards taught by the men of the great assembly called **אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה** of whom Ezra was the chief.

3. That the Hebrew now in existence—the characters, the points, accents, &c. are the same, without any alteration whatever, Deuter. c. i. v. 12.

4. That from the knowledge of the Hebrew alone we comprehend that there is an Eternal Existence, the Creator of all, the foundation of true worship, religion, &c. as will appear—

First—From the remarks made on the organs of speech, shewing that the Linguals and Labials are the chief instruments of utterance.

Secondly—From the additional Table of the vowel points, according to their original sound, the same hitherto preserved among the German and Polish Jews ; the difference between them

and the Portuguese Jews; and also the cause of such change, together with the proof of the original.

Thirdly—From an explanation of the word **וְ** so often met with in the Bible, bearing various meanings, of which no notice has been taken by any former grammarians.

Fourthly—From the original use of **וְ** conversive, a most essential consideration in Grammar, never before published.

Fifthly—From the remarks on the several Paragogic or additional letters, placed at the end of words, without any reason assigned; since to this sacred book (the Bible) nothing can be added nor diminished. See Deut. ch. xiii. v. 1.

Sixthly—From the reasons of all Hebrew roots being in the third person masculine singular of the preterpluperfect tense.

Seventhly—From a most interesting remark on the letters **יְהוָה**, applicable to that incomprehensible Eternity, the Creator of all things; importing both his name and power, as will appear in the following explanation, illustrated with several scriptural remarks, and thereby shewing how necessary the knowledge of Hebrew is to the attainment of truth in divine information, which can only be found in the original.

THEOLOGICAL OBSERVATIONS.

AN explanation of the seventh of the foregoing remarks, respecting the letters א and ך which is principally intended as an argument against those who, from groundless imagination, dispute the antiquity of the language, the origin of the shape and form of the Hebrew characters, vowels, &c. Many ineffectual endeavours have been made to prove the certainty of the former, even from scriptural evidence; but no one has yet attempted to prove the latter. Both these arguments still remain dubious in the opinion of many. Whatever effect this dissertation may produce must depend on the judgment of the learned and impartial reader, whose attention to the following remarks on the letters א and ך will, it is hoped, terminate the controversy respecting the antiquity of the language, and the shape of the characters, the vowel points, &c.

In the observations on the organs, the learner will find a remark made by the author, that in this sacred language there exists a most powerful analogy, deduced from the Hebrew, viz. וְכָבֵד אֶתְּיָהוָה Genesis, chap. xi. v. 1. 'the unity of words;' such as is not equalled in

any other language. The same uniformity the author has discovered in the formation of the characters: Vide the table on the letters, where it will be seen that the first part of every letter is the same throughout the whole alphabet; from which the author infers the following remarks:—

1. 'its motion is that of a dot with a pen, thus(.)^{*} and may be executed by an infant capable of holding a pen or pencil.
2. (.) from its appearance, has neither beginning nor end; but in itself is both, being centripetal.
3. 'besides forming a complete letter, is also the first motion of the pen in ten letters, exclusively of the five finals, the same as the ' is in number, viz. ten. (See rule 42.)
4. ' is the first letter of that glorious appellation of the word יהוה *yoh*, the only name applied to the Deity. From the shape, sound, and power, of these TWO LETTERS we comprehend an Eternal Existence: thus, the ' as has been noticed, being the mark of a centre, without beginning or end, is the first emblem of eternity. The ה whose sound is no other than the respira-

* This is the original form of the letter yud, as it is found in the Rabbinical Hebrew: in the text it is something different, by way of ornament.

tion of the lungs, is the representation of life, for whatever exists breathes, producing the sound of the letter ה *he*, found only in the Hebrew. Hence from these two letters we derive a true and only knowledge of the Deity—an Eternal Existence, without beginning or end. These two letters (י & ה) are the characteristics of *hiphil*, (see rule 48) the fifth conjugation, expressing the same action done by means of agency; alluding to him who is the agent of all causes.—By doubling each of these letters, (י & ה) we have both the past and the future: the third person in each tense, thus הָיָה he was; and יִהְיֶה he will be; [consequently *is* at all times] which is comprehended from the four letters י yod, ה he, ו vov, ה he, forming that incommunicable name Jehovah,* being the composition of the above two letters (י & ה); and by changing י into ו by rule 18, we find the present, thus, הוּא he is.

5. י is the first motion of the pen in every attribute of the Deity, as אֵל God, שׁרִי Omnipotent, Almighty, &c.: עֶלְיוֹן Most High, &c.

* The Hebrews are strictly forbidden to pronounce this mysterious name; and whenever the same appears, it is considered as a type and emblem of the Deity, for which the term אֲדֹנָי *adonai* (signifying my Lord) is substituted.

INTRODUCTION.

THE design of this publication is already noticed ; a few directions however will be necessary to assist the beginner.

I. To be well acquainted with the Alphabet, endeavouring to repeat it by heart ; to know each character at sight, its power, and the difference in the appearance of the similar letters.

II. To take a view of the Vowel Points, to know their figures, power, &c.; and, as there are two tables of them given, the learner is recommended to study the second, on which this publication is founded. *See observation on sound.*

III. After he is well acquainted with the letters and the vowels, to observe the several rules for Reading and forming Syllables ; the power of Shevoa (:) and Dagesh (·).

IV. Then to proceed to the rules of Etymology, the distinction of Gender, Number, and Cases of Nouns, both the substantive and the adjective.

V. To get the separable Pronouns by heart, observing the inseparable Pronouns, as used for

the declension of Nouns, with the exception of a few changes of some Vowels, as will appear in the table.

VI. To proceed to the Verbs, according to the rules laid down for that purpose: the root given for an example he must endeavour to get by heart throughout the several Conjugations, Moods, and Tenses, Number, Person, and Gender, as in the table, observing the characteristic mark to each of them, which he will find to be the same in every other regular or irregular verb, without exception.

VII. Having made himself perfect in declining a regular verb according to the table, he will take a general view of the irregular, both the quiescent and defective, observing the several rules peculiar to each of them; endeavouring to get the first word of each mood and tense (described in the table) by heart; the rest of the persons will then follow in the same manner as in the regular verbs.

VIII. To copy rule 69, viz. the division of the alphabet into Radicals and Serviles, observing their signification, &c.: let the same be before him at the time he is construing the Hebrew into English, which will enable him at once to distinguish the root of the same word from the servile letters: the signification of the latter he has before him; for that of the root he

must refer to the Lexicon. His attention to rule 118 will be of infinite use.

IX. He should endeavour to copy those lessons which are annexed to the Grammar, being designed for the purpose of exercise; to repeat them several times, observing the rules referred to in the Grammar and Lexicon. He will then be able to open the Bible; and, by the method before practised, pursue his study with ease; and by copying a few chapters from the Bible, like those in the exercise, putting down every new word he meets with, he will soon attain the end of his desire.

The divisions of the Grammar into lessons are chiefly designed to facilitate the study of the learner, who should make himself perfect in one before he enters on another, taking no notice of the observations until he has gone through the Grammar, and commenced with the lessons given at the end by way of practice: he will then have occasion for the information contained in the notes.

LESSON I.

ON THE LETTERS.

RULE 1.—The Hebrew Alphabet consists of twenty-two Consonants, five of which have a

OBSERVATIONS ON THE LETTERS.

The following Table will direct the learner how to form each letter by fragments, and will shew the different motions of the pen necessary to each: the letter ' is completed by one motion of the pen; some letters require two, none more than three. To form these characters the pen must have a broad nib, instead of being pointed, which, by drawing it from the left to the right, will produce a line thus (-) or (.) being the first part of every letter: the rest are formed by drawing the pen up or down, except a few which have the line slanting thus (\) or (/). See Table I.

TABLE I.*

to	sheen	riesh	kooph	tsadik	pie	gnayin	samech	nun	mem	lamed	coph	yud	teth	cheth	zoyin	vov	he	daleth	gimel	bieth	oleph
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1st
ה	ה	ר	כ	צ	פ	ת	ס	נ	מ	ל	ק	י	ד	ח	ז	ו	ו	ד	ר	א	2d
ת	ת	ק	צ	פ	ע	ס	נ	מ	ל	כ	ט	י	ז	ח	ו	ו	ד	ה	ב	א	3d

order.

Five finals used at the end of words	ה	ה	ה	1st
	ע	ו	ך	2d
	ץ	ן	ך	3d

order.

* The learner is most earnestly recommended to copy this table four or five times regularly, according to its first,

double form when used at the end of words, and are called Finals ; six have a double sound, distinguished by a point called dagesh ; for their names, figures, and powers, *see page 16.*

second, and third order, as it will enable him to write well, and to know each character, with the difference of similar letters. One of the author's motives for inventing the foregoing table is, to shew the simplicity of the formation of Hebrew characters. Three marks—a point (.), a horizontal line (-), and a perpendicular (ı), are the only shapes required, either in writing or printing; and wherever this sacred language is studied the text will be found the same, except that the perpendicular line in some of the letters is made slanting, or longer, for the sake of distinction. The same uniformity the author has discovered to exist in the formation of the vowel points, viz. that these three marks, a point (.), a horizontal line (-), and a perpendicular (ı), form all the vowels. (*See observation on sound.*) Whence the author infers his second motive for the introduction of the foregoing table, to shew that he who created all things by the power of יהי yoh, that is, by his own power, (*see observation on rule 60*) is also the author of this sacred language, whose characters, vowels, &c. are formed from the very shape of these two letters, י and ה. Those who have acquired a knowledge of Hebrew computation, deduced from the numeral power of the alphabet, (*rule 42*) as also that of a theological numeration contained in each of the above three marks, will discover in every letter of the alphabet the number of some of the attributes of the Deity. The same will appear in the formation and from the situation of the vowel points. *See second observation on the vowels.*

THE ALPHABET.

Figure.	Name.	Power.
א	Oleph,	has no other sound than that of
ב	Bieth,	B [the vowel joined to it. See
ג	Gimel,	G hard; as in <i>go</i> . [table of vowels.
ד	Daleth,	D
ה	He,	H aspirate (the act of breathing)
ו	Vov,	V
ז	Zoyin,	Z
ח	Cheth,	Ch guttural (sounding from the
ט	Teth,	T [throat and palate).
י	Yud,	Y
כ	Coph,	C hard, as in <i>co</i> .
ל	Lamed,	L
מ	Mem,	M
נ	Nun,	N
ס	Samech,	S
ע	Gnayin,	Ng a nasal, as in <i>ing</i> .
פ	Pie,	P
צ	Tsadik,	Ts
ק	Kooph,	K
ר	Riesh,	R
ש	Sheen,	Sh
ש	Seen,	S
ת	Tov,	T

These six, viz. ם ן ן ן ן ן are often extended to prevent the division of a word at the end of a line.

THE DIVISION OF THE ALPHABET

INTO

Four Gutturals, אהחע	$\left. \begin{array}{c} \text{Because they are} \\ \text{sounded} \end{array} \right\}$	מִהֲנָרוֹן	$\left. \begin{array}{c} \text{from the} \end{array} \right\}$	Throat,
Four Palatines, ניקכ		מִהֲחֹךְ		Roof,
Five Dentals, וסצזש		מִהַשָּׁנִים		Teeth,
Five Linguals, רטלנת		מִהַלְשׁוֹן		Tongue,
Four Labials, בומפ		מִהַשְּׁפָתַיִם		Lips.

OBSERVATIONS ON THE ORGANS.

Speech is the production of the above five organs, which nature has adapted to the utterance of their respective letters, as marked opposite to each : three of them, viz. the gutturals, palatines, and labials, are also instruments of sound. The remarks the author has made on the above division are upon the linguals and labials, which, besides their own use in the production of those to which they give utterance, are necessary to assist the rest—sound speech could not be well effected without the continual use of both : these two are therefore considered as being the chief means of articulation ; in conformity to which we find that both the tongue and speech are of the same etymology in almost every language ; the word לָשׁוֹן in the Hebrew, Chaldee, Arabic, Syriac, and in most of the Oriental languages signifies both the tongue and speech : the same we find in most other languages, as langu, lingua, language, tongue, &c. the Hebrew language excepted ; which when spoken of throughout the whole bible is expressed by the word שֶׁפָּה a lip, being the principal instrument of that language, from whence it takes its name ; thus we find, Gen. ch. ii. v. 1. וַיְהִי כָּל הָאָרֶץ שֶׁפָּה אֶחָת וּדְבָרִים אֶחָדִים “ And behold the whole earth was one language and one speech :” the Hebrew *one lip and words of units*, the

Letters of the same organ, also the four quiescent letters אררי often change one for the other (*see rule 18*); they are called quiescent, that is, rest—without a vowel they do not sound. *See observation on the letters אררי*

word שפה alluding to the Hebrew, the only language then spoken, and no other, as will appear from the following remarks of the author on the same verse, viz. שפה אחת ודברים אחדים. From the literal sense of these words we are informed, that both the language they spoke, and the foundation on which it is established, meaning the elements of grammar, are clearly demonstrated: thus, שפה אחת one lip, alluding to the Hebrew language, whose sound and pronunciation is as it were one and the same. Respecting the rules of orthography, the pillar of all languages, whose exuberant rules are so frequently violated, or rather so totally disregarded, that little or no assistance can be derived to pronunciation from either books or masters—in the Hebrew they are found the most simple and attainable, if those few rules which it contains are attended to: in any part of the globe, by whatever nations it may be attempted, the same will be found as it was at first, viz. שפה אחת one lip, that is, one mode of sound and pronunciation.

The second part of the verse ודברים אחדים words of units, or rather the unity of words, alluding to etymology; namely, from the tendency and implication of these words we comprehend a language founded on its own basis, viz. the Hebrew, the mother of all languages, the only one spoken at that time, and which consequently could have no derivation from any other: all words are therefore originally derived from one and the same root, as will appear in the Lexicon, which is arranged in a manner peculiar to the Hebrew, imputed to its first cause, namely, ודברים

These six without a point are aspirate :—

ב	Bhieth or Vieth	Bh or V.
ג	Ghimel	Ch.
ד	Dhaleth	Dh.
כ	Choph	Ch.
פ	Phie	Ph.
ת	Thov	Th.

אַחֲרַיִם the unity of words; as it was general before the confusion of tongues, so it will be at the end—see Zephaniah, chap. iii. v. 9. כִּי אֲזֶאֱפֹךְ אֶל עַמִּים שֶׁפֶה בְּרוּרָה “ For then will I turn unto all nations* a pure lip,” that is, the same language in its original pure sound, (as it was at first) “ that they may call on the name of the Lord, to serve him with one consent.”† The word אֶפְפֹּךְ I will turn, from root הִפָּךְ he turned, is generally used in reference to something before existing: the same language which God infused

* The word עַמִּים a noun plural, from the singular עַם a people or nation, is generally used collectively, including many nations; thus we find in the same chapter, v. 17, וְקִבַּצְתִּי אֹתָכֶם מִן הָעַמִּים: “ And I will gather you out of all nations,” &c. whence it is confirmed, that the above prophecy is in allusion to all nations, whose form of worship will be one and the same; see the conclusion of the above.

† The word *consent*, in the Hebrew שֶׁכֶּם a shoulder, is used here metaphorically, the shoulder being a place appropriated to bear a burthen or any servitude, even that of the mind; thus we find in Genesis, ch. xlix. v. 15, וַיֵּט שֶׁכְּמוֹ לְסִבּוֹל: “ And he” (speaking of the tribe of Isachar) “ shall incline his shoulder to bear [the burthen of the law]”: the word שֶׁכֶּם is here used figuratively, denoting one and the same; that is, they shall serve God in one form of worship, as is comprehended from the original—the foundation of all religion.

LETTERS SIMILAR TO EACH OTHER.

sh	gn	m	t	ch	z	v	h	d	g	b
ש	ע	ם	ט	ח	ז	ו	ה	ד	ג	ב
ש	צ	ס	מ	ת	ן	י	ח	ר	נ	כ
s	ts	s	m	th	n	y	ch	r	n	c

into our first parents, spoken by all till the confusion of tongues, (as has been stated in the preface) the same will be returned again. Had the prophet alluded to a new language, the verb אֶתֵּן I will give, from the root נָתַן he gave, would have been used instead of אֶהפֹּךְ I will turn; thus we find in Ezekiel, chap. xi. v. 19, וְנָתַתִּי לָהֶם לֵב אֶחָד, וְרוּחַ חַדְשָׁה אֶתֵּן בְּקִרְבֵיכֶם : “And I will give them one heart and a new spirit; such as they never before possessed I will bestow on them.”

Another remark by the author on the same prophecy of Zephaniah, chap. iii. v. 8. as being the only verse in the bible containing the whole of the Hebrew alphabet, the finals, vowel points, &c. The subject of this verse is a declaration of God’s wrath and indignation towards the latter days for the iniquity of the nations in violating the laws of God delivered to them in a pure language, the composition of this verse; God in the following verse promises to return the same towards the latter end, “For then will I return,” &c. This will be effected by means, and with the assistance of the Almighty, as it is said Joel, chap. ii. v. 28. : וְהָיָה בַּיּוֹם הַהוּא אֶשְׁפָּךְ רוּחִי עַל כָּל בָּשָׂר : “And it shall come to pass, on that day I will send forth my spirit upon all flesh, (i. e. all rational beings) to whom my name shall be manifested and known to all,” from the knowledge of the Hebrew; see Zachariah, ch. xiv. v. 15. וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה ה' אֶחָד וְשֵׁמוֹ אֶחָד “And the Lord shall be king over all the earth; on that day Jehovah will be one, and his name one.”

FIRST OBSERVATIONS ON THE VOWEL POINTS.

A consonant without a vowel is, like a body without life, immovable and unutterable; whence it is evident, that no language can be uttered without vowels. The Hebrew alphabet, consisting of consonants only, would have been inexpressible and totally ineffable, the Points being originally joined to the letters to institute the number of sounds necessary to articulation, and are therefore coeval with the language. God who endowed men with the power of speech, by means of the organs, directed nature at the same time to produce such a variety of sounds as was necessary for the modulation of speech, thus:—

		Short.		Long.
The Guttural	$\left. \begin{array}{c} \text{Produce the} \\ \text{sound of} \end{array} \right\}$	a	or	au
The Palate..		{e	--	ai
		{i	--	ee
The Labials		{o	--	oa
		{u	--	oo.

These are the original sounds; each (according to the idiom of the Hebrew) is capable of being rendered long and short, both of the same sound, as will appear in the following tables.

The additional table of the Vowel Points, according to the mode of reading among the Polish and German Jews, with the several remarks thereon, is intended—first, to shew that the different mode of reading between these two sects is only in the sound of some of the vowels, to which slight inaccuracy all languages are subject—different people

use different dialects : second, to shew the cause of such change : third and last, the proof of which of the two is original, since there can be but one primitive sound.

It has been observed, by way of defence respecting the different forms of worship practised in every religion, that a similar distinction prevails among the Israelites, i. e. between the Portuguese and German Jews : the author therefore endeavours to prove the dissimilarity of comparison, by shewing that the difference between the two sects consists only in the mode of pronunciation of the same word, owing to the loss of some of the primitive sounds, particularly of the diphthongs ; *ow* and *ie* being peculiar to the Hebrew, no accurate example could be produced from any other language, and they are therefore left out in the first table, which is composed for that purpose, as will appear hereafter, where the reader will observe that these two sounds are still in existence, and it is the author's intention to restore the language to its primitive state, as it was spoken by all during the time they were in possession of the land of Canaan until their dispersion among different nations, whose language they soon learned, and by that means neglected their own. Such was the state of the Portuguese and Spanish Jews, who, being but few in number, became more mixed with those among whom they lived, and from whom they adopted new sounds. This was not the case with the German and Polish Jews, who at the time of their dispersion were in greater numbers, by which means they kept themselves more distinct and separate from those among whom they dwelt : the small portion of commerce they enjoyed afforded them more opportunity to study the law in its original state, and thereby they remained in full possession of the primitive sound, as stated in the second table. This, I trust, will prove sufficient to vindicate the first and second position, namely, the change of sound and its cause.

That the change of sound does not alter the sense must be ascertained by those who know the language ; they will then find that there is but one Hebrew bible, containing the same laws, statutes, and commandments, which are observed by all Israel.

The third position, namely, the proof of the second table, will appear from the following observations, viz.

First—From the two diphthongs *ow* and *ie*, whose sounds are equally the production of nature by means of the organs, and ought not to be omitted, but used like the rest of the sounds.

Secondly—The reader's attention is more particularly requested to this remark, it being without exception the most powerful argument that can be deduced, viz.

1st—From the two vowels (-) and (◌◌) : these two vowels (as will appear from the observation on the second table) are original, capable of being rendered both long and short, the same as (◌◌), (◌◌), and (◌◌) : the several rules for distinguishing the long vowel from the short the learner will find applicable to (-) and (◌◌) with regard to the letters אֵהוּ, which will be found equally attracted from (-) and (◌◌) as מֵה mah, and מֵה maih, &c.

2dly—By rule of quiescent (◌◌) and dagesh, which follow the short vowel.

3dly—From the accent, which by rule is joined to the long vowel only : these three signs are peculiar for the distinction of the long vowels from the short ones, including (-) and (◌◌) and prove their being equal in quality with the rest, according to their arrangement in the second table, by which the mode of reading is regulated.

How these two vowels (-) and (◌◌) came to be reduced from their original power and dignity,* according to the

* The word *dignity* used here is consistent with the denominations by which the ancient grammarians distinguished the vowels relative to their sound

order of the first table, appears evident from the very cause before stated, viz. that the Portuguese and Spanish Jews, soon after their dispersion lost the primitive sound of *ow* and *ie*; and in order to produce the same number of vowels comprised in their names, they were under the necessity to lessen the power of these two (—) and (·) by placing them among the number of the short vowels, and thereby obtaining ten distinct sounds, thus: *kaw-mats*, *tsay-rey*, *chee-rick*, *choa-lom*, and *sh o-ruck*, according to the arrangement of the first table, namely, ten sounds, produced from the five names, each composed of two syllables, the first long, the second short; an observation which will be found to correspond with both tables, (never before noticed by any grammarian) whence it will appear that the order of the first table is not original, and that it was only adapted for the purpose above stated.

SECOND OBSERVATION ON THE VOWEL POINTS.

In the first table of the alphabet the reader will find the author's remarks on the formation of each of the characters and the vowel points, as being the composition of that glorious appellation of the deity, the word יה *yoh*; whence the author asserts his argument, that both the letters and the vowel points are coeval with the creation—that by the power of יה *yoh*, every thing came into existence (*rule 60*)—and from the shape of these letters

and power; with regard to sound, they used the words אבות fathers, and תולדות begotten, from the similarity of sound between the long and short vowels, in comparison of the resemblance of a child to its parent; with regard to the latter, they used the terms מלכים kings, and משרתים ministers, from the absolute power each of the long vowels possesses, (*see rule 17*) similar to that of a king in opposition to a minister.

this divine language was formed, wherein eternity is displayed in the composition of every word. That of the letters has already been noticed from the table; and that of the vowels will be found equally consistent, from their shape, situation, &c.; thus, a point, (.) the form of yud, is placed above the letter in chowlowm (י), in the middle of shooruk (י), and below the letter in cheerick (י); alluding to a phraseology found in the Hebrew, viz. עולם העליון ngowlom hóngelyown, the upper region; עולם האמצעי ngowlom hocmtsoee, the middle region; and עולם התחתון ngowlom hattachtown, the lower region. Shewing that he who is called עליון ngelyown, most high God, is comprehended by that point. The shape of (.) yud, the first emblem of eternity, is every where. Psalms, xxxiii. v. 13, 14, &c. This point is found in every other vowel except koamots (ו) and pawthach (-), these two being the composition of ה he, the emblem of life. This might be further illustrated: first, from the increase of that point in some of the vowels; secondly, from the attraction of the letters אדני after the long vowels; but to say more would too much enlarge this publication, being only intended as a grammar. However, the author trusts that the remarks already noticed will be sufficient to prove the veracity of his positions, respecting the knowledge of eternity and the antiquity of the language.

LESSON II.

FIRST TABLE OF THE VOWEL POINTS,

*According to the Pronunciation of the Spanish and Portuguese Jews,
whose number of distinct sounds are divided into—*

FIVE LONG.

Figure.	Name.	Power.
ⲚⲚ	kau-mats....	au, as in at.
Ⲛⲓ	tsey-eh	ay, gay.
Ⲛⲑ	chee-rick ..	ee, thee.
ⲚⲐ	choa-lom ..	oa, loan.
Ⲛⲟ	shoo-ruk ..	oo, boot.

To these are added one very short, called

And three compound vowels

FIVE SHORT.

Figure.	Name.	Power.
Ⲛ	pa-thach	a,* as in at.
Ⲛⲓ	se-gol.....	e,* fed.
Ⲛⲑ	chi-rik	i,* sin.
ⲚⲐ	ko-mots.....	o, don.
Ⲛⲟ	ki-bnts	u, bull.
Ⲛⲓ	shevoa	e, below.
Ⲛⲓⲑ	chatuph pathach, a,	among.
ⲚⲓⲐ	chatuph segol .. e,	edition.
ⲚⲓⲐ	chatuph komots, o,	other.

According to the above table the Hebrew is in general taught by all grammarians, for reasons stated in the observations, and is still practised all over the East. The deficiency of the two sounds *aw* and *ie* induced them to make such arrangements in the foregoing names of the points as would answer their purpose, in order to produce the number of sounds required, viz. five long and five short. This mode of reading was the cause of many additional rules respecting the change of vowels, in order to correspond with the first table, particularly on account of (ⲑ) and (ⲓ) which are here described short vowels only; and, as will appear in the second table, from the sound of their respective names, they are capable of being long and short, the same as the rest of the long vowels.


















* These three vowels..... a e i } The same in the second table.
in the Hebrew sound thus: aw ay ee }

SECOND TABLE OF THE VOWEL POINTS.

RULE 2.—According to the original sound of the language hitherto preserved by the German and Polish Jews, the number of distinct sounds, as will appear from this table, are seven, two of which are always long, the other five are capable of being both long and short.


















SEVEN LONG.

FIVE SHORT

Figure.	Name.	Power.
*  	chow-lowm..	ow, as in now.
*  	tsie-rie.....	ie, die.
  	koa-mots....	oa, oar.
  	paw-thach ..	aw, awe.
  	sai-gel.....	ay, day.
 	chee-rick....	ee, eel.
**  	shoo-ruk	oo, book.

To these are added one very short, called

And three compound vowels

Figure.	Name.	Power.
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div> <p>There are but few words in the English language similar to these two Hebrew sounds.</p> </div> </div>		
 	short komots ..	o, as in on.
	.... pathach..	a, at.
	.... segel	e, end.
	.... chirik ..	i, ill.
	.... shurik ..	u, bull.
	shevoa	e, below.
 	chatuph pathach, a,	.... among.
 	chatuph segel..	e, edition.
 	chatuph komots, o,	.... other.

THIRD OBSERVATION ON THE VOWELS.

The establishment of the foregoing table has already been confirmed by the fixed rules of grammar; the several references of quotations, as stated in the observa-

* Chowlowm and tsierie are often found without the attraction of (י) and (י): this defect does not alter the sound, which is always long.

** This vowel is often expressed by the word קבוצ also מלאפום alluding to the mode in which the lips are formed to produce the sounds oa and oo. The

OF SHEVOA.

RULE 3.—Two points perpendicular, thus (:) under a letter are called Shevoa; which, tho' among the rest of the vowels marked in the

tions on sounds. The author, in order to support more firmly his assertion on the above, endeavours to lay down one more proof, deduced from scripture; this, he trusts, will evince at once the truth of the same, viz.

First—From the number of distinct names applied to denominate the vowel sound of the Hebrew language, as expressed in both tables, which are seven,* alluded to in Proverbs, chapter ix. verse 1, viz. **הִצְבָּה עֲמוּדֶיהָ שִׁבְעָה** “*Shet has hewn out of her seven pillars of wisdom the foundation of knowledge;*” derived from the study of the law of God in its original: see Deuteronomy, chap. iv. v. 6, 7, &c. The seven pillars on which the Hebrew language is founded are the seven names of the vowels, expressive of distinct sound, equal in power, and are therefore nominated **מְלָכִים** kings: the first two, viz. (:) and (:) which from their sound comprised in each name, are always long; the rest, from the same observation, namely, each having one long and one short syllable,

same is observed from every other name applied to the vowels, each expressing the different motion of the lips in the production of sound; as, **קָמַץ** *koamots*, signifying he gathereth, (a handful) which requires the gathering of the five fingers, forming a round O. The same motion of the lips is required to produce the sound *oa*; the word **פָּתַח** signifies he opened: to sound *au* he must open the lips. The same is comprehended from the rest of the vowels.

* Shevoa and the three compound vowels are not included. See rule 3.

† (She) speaking of wisdom in the preceding verse, the word **חִכְמָה** a noun feminine singular, to agree with the verb **הִצְבָּה** rule 105.

table, in itself has no distinct sound, even as much as a short vowel: its only use is to shew that the letter over it must be joined to a another letter, either before or after, to form a monosyllable; if before the letter, it is called pronounced shevoa; the letter to which it is joined sounds rapidly, like *e* in below, as בְּנִי benee, שְׁמַע shemang: the shevoa begins the syllable, and the following vowel ends it. If after, it is called quiescent shevoa; the letter over it does not move, as דִּבְחִי dibhrie, לִשְׁמִי lishmee: here the vowel begins a syllable, and the (:) ends it.

are the same in power, distinguished by the attraction of the letters אָהָי which follow the long vowels, and cause a double sound from that of the short one: no doubt this was the intent of the prophet, Proverbs, chap. viii. v. 30: וְאֵהָי אֶצְלוֹ אִמּוֹ "Then was I by him:" the composition of the word וְאֵהָי are the four quiescent letters, the principal and most essential to the language, as they are found in most words, although they are not always expressed, (when without a vowel) yet the Hebrew could not be read, much less understood, without them. הֵ being left out in the first table, notwithstanding the same being found throughout the whole bible after (-) and (:) as it is after the rest of the vowels, to distinguish them from the short, is a clear testimony that the first table is the invention of grammarians, for the reasons before stated; and that the second table is the original will, I trust, be sufficiently understood.

ON THE POWER OF SHEVOA.

RULE 4.—Shevoa is pronounced six ways, viz.

1.—In the beginning of a word or syllable, as פִּנִּי penie.

2.—In the middle of a word after another (:) as יִלְמֶדוּ yilmedoo.

3.—After a long vowel not accented with a pause, as תִּינְגֹאטְסֶבּוּ tiengoatseboo.

4.—Under a letter with a dagesh, as סַפֶּרֶי sapperee.

5.—(:) is pronounced under a letter if the following is the same, as הַלֵּלֹו hallelloo; הֵנֵנֵי heenenee; to preserve the sound of both similar letters.

6.—(:) After (ı) metheg, which is always pronounced, without exception.

The learner is to observe, that in all cases where shevoa is pronounced it does not make a syllable by itself, but is joined to the next letter which ends the syllable.

OF QUIESCENT SHEVOA.

RULE 5.—Shevoa is quiescent, first, after a short vowel not accented, נִלְמַדְנוּ nilmadnoo; secondly, two shevos in the middle of a word,

the first is quiescent, as נִלְמֶדוּ nil-me-doo ; third, after a long vowel accented with a pause, as קֹאטְנָתִי koa-town-tee ; fourth, at the end of a word, as אַת at ; or even two shevoas, as אֶמָּרְתָּ oa-mart, יַפְתָּ yapht, &c.

RULE 6.—All letters, except the letters אֶחָד at the end of a word without a vowel are considered as if they had (:), as וַיַּעַשׂ vay-ya-ngas, וַיַּעַל vay-ya-ngal ; the ש and ל sound as if they had (:): except ת, ב, and ך, which for the most part have (:) under them at the end of a word, as אַת at, וַיִּשָּׁב vay-yieshb, וַיִּבְחַד vay-yiebhch, לֹחַ loch.

COMPOUND VOWELS.

RULE 7.—There are two kinds of compound vowels, 1. primitive, 2. derivative.

The primitive compounds are placed under the guttural letters* אֶחָד instead of pronounced (:), thus חָלִי אֶנִּי, for חָלִי אֶנִּי &c.

OBSERVATIONS.

* The utterance of the gutturals from the throat is a mere vocal and aspirate sound ; these letters could not be pronounced properly with the vowel (:) the power of (e) only ;

The derivatives,—when the same are placed under any other letter besides the gutterals; this composition is only found with (-) joined to (:) instead of metheg being placed perpendicular before it, thus (:): the same line is put horizontal after it, thus (-:), as וְשָׁמַע וְזָבַח for וְזָבַח וְשָׁמַע. *See observations.*

for which purpose these three short vowels (-) (˘) and (˚) are joined to (:) to strengthen both the letter and the vowel, and thereby preserve the utterance of the gutterals, sheva being the original vowel whence all the rules of pronounced (:) are observed in the compound vowels, viz.

First—It cannot be placed in the last syllable.

Secondly—Two compound vowels cannot come together in the middle of a word.

Thirdly—No accent or metheg can be joined to it.

Fourthly—No dagesh can be put in the same letter.

Fifthly—Nor can (:) follow it.

Sixthly—No word can be composed with compound vowels only. These rules are original, the properties of pronounced (:).

Derivative compounds are placed—

First—In words wherein two letters are alike, as הָרָרִי הִנֵּנִי הִלְלִי ha-la-lee, hi-na-nee, ha-ra-rie.

Secondly—Under the participle מ in the dagesh conjugation after ה emphatic, as הַמַּכְסָּה; (:) is put here instead of dagesh.

Thirdly—After ו, as וְשָׁמַע instead of metheg.

Fourthly—In words from the root אָכַל he eat, and בָּרַךְ he blessed, comes תֹּאכַלְנָה tow-cha-la-noh, and תְּבָרַכְנִי te-bo-ra-chie-nee, &c.

RULE 8.—1. A compound vowel in the middle of a word changes the preceding vowel to the same uncompounded, as וְאֲנִי for וְאֵנִי; except when א is to have (ֿ) the preceding letter instead of (ֿ) takes (ֿ), and (ֿ) under א is omitted, as לְאִמּוֹר for לְאֵמּוֹר, and בְּצִאָתָא for בְּצִאָתָא.—2. A compound vowel before (:) or dagesh is changed back, sometimes to quiescent sheva, as יְחַבּוּל for יְחַבּוּל, and sometimes to its vowel only, as יְעִלּוּ for יְעִלּוּ, and יְעִירָה for יְעִירָה. 3. Except a compound vowel in the last syllable in words quiescent in third radical ה as עֲלָה עֲשֶׂה which in the future ה and the preceding vowel (ֿ) are sometimes cut off on account of ׀ conversive: *see rule 60.*: the (ֿ) is there changed to (ֿ), thus, וְיַעֲשֶׂה וְיַעֲלֶה for וְיַעֲשֶׂה וְיַעֲלֶה.

OF DAGESH.

RULE 9.—A point in a letter is called Dagesh: if at the end of a word, it is called Mappik, signifying to utter; the ה is then pronounced; as לֹה loh, בֹּה boh, which without mappik would sound לֹה lo, בֹּה bo.

Dagesh may be either single or double: dagesh is single in the letters בְּגֵד כְּפֵת when any of them

begins a word or syllable after a quiescent (:) to take away the aspirate (h) from the above letters, thus פִּלְגִי pal-gie תִּצְכּוּר tiz-cowr : כ ת פ without dagesh would be aspirate ; thus, phal-ghie, thiz-chowr ; and are therefore called single dagesh, because the letter retains the same single sound hard in the beginning of the same word, except after the quiescent letters אהוי ; as, פְּנִי־תְהוֹם pe nie-thehowm, וְנִבְרָכוּ בְךָ venibhrechoo bhechoa, &c. the letters בּגדכפת are then without dagesh : to this there are four exceptions :—1. מִפִּיק map-pik ;—2. מִפְּסִיק maphseek ;—3. דְּחִיק decheek ; 4. וְאֵתִי מֵרֹחִיק veoathee merocheek.

First—Mappik, signifying to utter : i. e. when the letters אהוי are pronounced at the end of a word ; as, בְּצֶדֶה־תְּשִׁים betsee-doh toa-sim, שְׁלוֹ בֹם shoa liev bom, הוּי כֹל howy col.

Second—Maphsik, signifying a stop or pause : i. e. if the two words are divided by a pause ; as, עֲשׂוּ אֵלַי ngoa-soo | coa-loa, לֹא תִרְצֶח low, תִּיר־טֹח.

Third—Dechik signifying pressing : i. e. a word ending in ה with either (ַ) (ֶ) or (ִ) before it, joined to another word by a hyphen (-) ; or both words are accented milngel, that is before the last syllable, whence ה is crushed between the two words ; as, עֲשֵׂה לְךָ מִהַבְצֵעַ שְׂבֵה־פֶה גִּשְׁה־נָּא : this rule includes any letters besides those of בּגדכפת.

Fourth—Ve-oa-thee mie-roa-chik; i.e. the reasons of the letters begadcephath being dageshed after the letters אהוי are from some distant cause:

1. if the two first letters in the second word are alike, as יבני ירו קטנה כבד : 2. if the same two letters are labials, and the first has (:) as אכבדה בפרעה כי במקלי the reason of this dagesh is to preserve the sound of both letters.

OBSERVATIONS ON THE LETTERS אהוי.

These letters are called quiescent because they do not sound without a vowel point; as, בּנו boā-noo, נָלָה goa-loh, בֶּנוּ benow, אֶהְלִי o-ho-lee, and in the middle, as בְּרֵאשִׁית berie-shith;—except the letter and the preceding vowel are of different organs, viz. the (י) being a palate, sounds by way of dipthong after (ו), (י), (ר), and (נ); as, נוֹי gowy, גּוֹא־לוּי goa-looy, אֶל־וֵי e-low-hoay, אֶדְוֵי a-dow-nai. (ו) being a labial, sounds after (ר) (י) and (נ); as, בּוֹנוּ boā-nov, זֵיז zeev, שֶׁלֹּי shoa-liev, הֶשֶׁלֹּי has-lov; the ה sounds when with mappik; as, בּוֹה boh, לוֹה loh: the ה being a mere breathing of the lungs, has no sound except that which the vowel produces, and is therefore mute whenever it is found without a vowel: the same is observed in א. See table on the vowels.

DOUBLE DAGESH.

RULE 10.—So called because it doubles the letter wherein it is placed, and in general follows a short vowel; thus, לִמַּד lum-mad, דִּבֶּר dib-ber. Double dagesh sometimes succeeds a long vowel, if accented with a pause; as, שָׁמַר לִמָּה סְבִי for the same reason as has been observed with regard to quiescent (:), viz. the additional sound produced by the accent is equal to that of a short vowel, after which sheva or dagesh must follow.

OBSERVATIONS.

Double dagesh points out the defect of a letter, or shews some different meaning of the word, viz.

1. For the deficiency of the first rad. נ as יָנַשׁ for יִנַּשׁ root נָנַשׁ.

2. For first and third rad. נ as אָנַתְּ for אֲנַתְּ, and נָתַתְּ for נִתְּנָתְּ, r. נָתַן.

3. For first rad. ל as יָלַח for יִלַּח, r. לָחַח.

4. For third rad. ת as כָּרַתְּ for כִּרְתַּתְּ, r. כָּרַת.

5. For the deficiency of one of the letters in verbs whose second and third radical letters are the same, as סָבַה for סִבְבָּה, r. סָבַב.

6. For the characteristic נ of Niphal, as הִלְמִיד for הִנְלִיד, r. לִמַּד.

7. For the characteristic ת of hithpael, as וַתִּלְחֹץ for וַתִּתְּלַחֵץ, r. לָחַץ.

RULE 11.—The gutturals אהחער do not regularly admit dagesh, and instead thereof compensation is made usually in the gutturals, but always in ך by changing the preceding short vowel into a long one ; thus,—

Short Pathach (·) is changed into (ַ) koamots.

.... Chirik . (·) do. do. (ֿ) tsierie.

.... Komots (ַ) do. do. (ֹ) chowlowm.

Except א and ך, which according to the Mesorah א is found in four places, and ך in seven with double dagesh.

8. After ך conversive to the future, as וַיֹּאמֶר *, r. אָמַר.

9. After מ preposition (from), as מִן פָּרִי' for מִפְּרִי'.

10. After ה demonstrative, vocative, and relative ; as, הַשָּׂמַיִם to distinguish it from הַיָּמִים interrogative and admiring, which has no dagesh after it.

11. To mark the dagesh conjugation of pingel, pungal, and hithpóngiel. Sometimes dagesh is compensated by an additional ן before the affix ; as, יִסְבְּגֶנְהוּ, r. סָבַב and יִשְׁבְּחוּנָהּ, r. שָׁבַח. —Dagesh is sometimes placed in the letters תך at the end of a word, and is called תּפארת הקראה for the ornament of reading ; thus, וַיִּשְׁבַּח שְׁמֹרֶת אֱלֹהֵיךָ אֲרוֹמָמְךָ.

* Before (י) with (י) dagesh is omitted ; as, וַיֵּחָל vayechal.

THE DISTINCTION OF SIMILAR VOWELS.

RULE 12.—In the second table of the vowels it appears that these four marks, viz. (ֿ), (-), (ֿ), and (·), are the same in both columns: the rules required to distinguish the long vowel from the short are as follows, viz.

1. By the attraction of the letters אהוי, which generally follow the long vowels; as, בא boā, מה mah, זה zeh, לי lee.

2. By shevoa and dagesh, which by rule must be joined to the short vowel; as, בכr boch, את at, נלמד nil-mad, שלמי shel-mee: these vowels being followed by quiescent (·) are short—the same when followed by dagesh; as, רני ron-nee, אתה at-toh, למד lim-mied.

3. By the accent, which is always joined to the long vowel, including (-) and (ֿ), by which the long vowels are distinguished from the short; as, דבר doa-bhor, מלך mai-lech, להט law-hat, &c.

RULE 13.—(ֿ) is also short before chatuph-komots (ֿ), a hyphen (-), a mappik (·), and in the last syllable ending in a consonant; as, אהלֿי o-ho-lee, כלֿ-איש col-eesh, קרבֿן kor-bon.

RULE 14. ך at the beginning of a word sounds like u in under; as, ומה u-mah, ובני u-bhenee.

RULE 15. The distinguishing point on ש sh, and ש s, if no vowel goes before it, serves for chowlowm also; as, משה mow-she, שנה sow-nie: sometimes ש has both points; if it has no vowel under it, the second is chow-lowm, as שמר show-mier; if it has a vowel, the first is chow-lowm, as בשם bow-sem.

LESSON III.

OF READING AND FORMING SYLLABLES.

RULE 16.—Hebrew is read, the same as it is written, from right to left*—the consonant is pronounced before the vowel; thus, בּוֹא *boa*, גַּו *gaw*, not oab, awg; except (־) at the end of a word under א, א, and ע, the vowel then sounds before the consonant; thus, עַ ang, אַ ach, and אַ ah.

* The manner of writing and reading Hebrew, different from other languages, is founded on the principles relative to the letters יה, the first appellation of the Deity before the creation, shewing eternity without a beginning. These two letters (יה) became afterwards the composition of אֱלֹהִים importing mercy and power, the substance of the creation, and afterwards constructed into יהוה comprising the present, past, and future. These three appellations are appropriated to the Deity only; the first declaring his existence, without beginning, before the creation; the other two importing his power and existence without end: these three are one and the same; see Isaiah, xxvi. v. 4—כִּי בִיָּהּ ה' צוּר עוֹלָמִים “For with the power of יה Jehovah created the world.” See observation 7 on rule 60.

The second remark on יה is, that from the shape of these letters (as marked in the table) the whole alphabet is formed; hence it appears that the consideration of eternity is found in the formation of every letter, vowel point, &c.

RULE 17.—Syllables are made by the following rules.

First—From the power of the long vowel ; as, בּוֹרֵא bow-rie, רוֹאֵשׁ roa-shie, בֵּינוֹה bee-noah, קוֹמוֹ koa-moo, &c.

We shall also perceive that the mode of reading Hebrew from right to left is agreeable to the language itself, for the right hand is in preference to the left, as can be proved throughout the whole bible ; I shall cite a few passages in illustration of it:—Genesis, chapter xlviii. verse 18—שָׁם יְמִינְךָ עַל רִאשׁוֹ כִּי הוּא הַבְּכוֹר “ Place thy right hand upon his head, for he is the first born.” Exodus, chapter xv. verse 6—יְמִינְךָ ה’ נִאֲדָרִי בַכֹּחַ “ Thy right hand, O Lord, is glorified with strength.” Psalm ix. verse 7—הוֹשִׁעָה יְמִינְךָ וְעֲנֵנִי “ Let thy right hand save me:” and again Psalm xcvi. ver. 1, and cviii. 7, and lastly, cx. 1—נֶאֱמַר יְהוָה לְאַדְנִי שֵׁב לְיְמִינִי “ The word of the Lord (to Abraham) commanding him to sit on his right hand ;” whence to look up to God we must look to the right. The letters in the word יְמִין begin from the right to the left ; but in שְׂמאל signifying left, the letters begin from the left to the right.

The following lines are added to assist the learner, by way of exercise, to make himself perfect in reading, before he attempts any further :—

Of monosyllables with one long vowel, viz. אוֹ ow, בוֹ bow,

נֹא noa, מֹה mah.

with two letters and one vowel ; as, אֵל el, בֶּן ben, קוֹם kom, מִן min.

with three letters and pronounced (:); as, גְּדוֹל gedowl, פֶּקֶד pekad.

with two shevos quiescent ; as, יַפֹּת yapht, נִירְד nierd.

Secondly—From the use of quiescent (:), which either begins or ends the syllable; as, תִּשְׁמֶרֶ tish-merce, נִלְמַדְתֶּם nil-mad-tem, &c.

Thirdly—By the power of double dagesh; as, לִמַּד lim-mied, &c.

Dissyllables with one long and one short vowel; as, אֶמֶר oa-mor.

with quiescent (:) or dagesh; as, נִלְמַד nil-mad, פִּקַּד pik-kied.

Of polysyllables; as, לְדוֹרוֹתֵיכֶם ledow-row-thie-chem.

EXERCISE OF READING.

לֶכֶן loa-chien חֲכוּלִי chac coo-lee נֹאֵם ne-um יְהוֹה a-dow-
 nai לַיּוֹם leyowm קוּמִי koo-mee לְעֵד lengied בִּי cee מִשְׁפָּטִי
 mish-poa-tee לְאַסּוּף le-esowph גּוֹיִם gowyim לְקַבֵּץ lekobh-
 tsee מַמְלָכוֹת mam-loa-chowth לְשָׁפַךְ lish-powch עַל־הֶם
 nga-lie-hem זַעֲמִי za-nga-mee כֹּל col חֲרוֹן cha-rown אֶפֶי
 ap-pee בִּי cee בְּאֵשׁ be-eish קִנְאָתִי kin-oa-thee תֹּאכַל tie-
 oa-chiel כֹּל col הָאָרֶץ : hoa-oa-rets. Zephaniah, chap. iii.
 verse 8.—This is the only verse in the bible comprising the
 whole of the alphabet including the finals, the long and short
 vowels—the whole composition of the Hebrew language.

Ver. 9 ib. בִּי cee אֵץ oz אֶהְפֹּךְ ehe-powch אֵל el עֲמִים
 ngam-mim שְׁפָה soa-phoa בְּרוּרָה beroo-roah לִקְרָא lik-
 row כָּל־כֶּלֶם chul-lom בְּשֵׁם beshiem יְהוֹה a-dow-nai
 lengobh-dow שְׁכֶם she-chem : אַחֲדֶךָ e-chod. For the trans-
 lation of this last verse, see observations on the organs.

ON THE CHANGE OF LETTERS.

RULE 18.—The letters which are liable to change for each other are as follow.

1. Those of the same organs or instruments of speech.*

2. The four quiescent letters אהוי +

3. The nasals, from a union of sound.‡

4. Those which are similar in shape.§

* The gutterals ; as, אֵין, Hosea, chapter xii. verse 8,
for הֵין, Prov. ch. i. v. 13, substance.
labials ; as, בִּיזָר, Psalm lxviii. v. 30, for פִּיזָר,
Psalm liii. verse 5, to scatter.
palate ; as, סָכַר, Genesis, chapter viii. v. 2,
for סָגַר, Gen. ch. xix. v. 6, he shut.

linguals ; as, נִשְׁכָּה, Nehemiah, chap. xiii. ver. 7,
for לִשְׁכָּה, Nehemiah, a chamber.

dentals ; as, עָלָז, I. Samuel, chapter ii. v. 1,
for עָלָז, Ps. xli. v. 12, he rejoiced.

† The quiescent א for י ; as, אֲשֶׁר, to do well, Is. ch. i.
v. 17, for יֵשֶׁר, r. יִשָּׁר.

ה for ו ; as, בָּרָעָה, they shouted, Ex.
ch. xxxii. v. 17, for
רָוַעַר, root רָוַע.

ו for ה ; as, שָׁלוֹ, at ease, Job, c. xvi.
v. 12, for שָׁלָה, r. שָׁלָה.

י for א ; as, רִישׁוֹן, former, Job, c. viii.
v. 8, for רִאשׁוֹן r. ראש.

‡ The nasals ; these are the two letters מ and נ, whose
sound is assisted by the nose ; they are liable to change
for each other, as עֲשִׂיתָם for עֲשִׂיתָן, Ruth, chapter i.
verse 8 ; and vice versa in Ezekiel, chapter xxxiii.
verse 26, again Daniel, הַיָּמִין for הַיָּמִין, &c.

§ Similar letters—ר & ד ; as, רְעוּאֵל for דְּעוּאֵל, Exodus.

OF THE ACCENTS.

RULE 19.—Besides the vowel points there are several marks and points fixed to every absolute word (such as are not joined by makaph (ֿ) a hyphen); these are called accents, of which there are twenty-seven in number; and they are of equal importance to the language as the vowels—

First—To point out the different pauses required in a sentence : the proportion they bear to the stops used in other languages is the following.

The Silluk	⋈	$\left. \begin{array}{c} \text{Equal in power to a} \end{array} \right\}$	Period . . .
Athnach	⋈		Colon . . .
Sokieph Kotown	⋈		Semicolon . . .
Rebhingee*	⋈		Comma . . .

As much of punctuation as is required in other languages is comprehended in the above four accents; but, from the variety of beauties and excellencies, significant and expressive, comprised in the Hebrew above all other languages, these could not be represented by so small a number as four.

Secondly—To constitute a grammatical explanation, as will appear hereafter.

There are two other marks, viz. מֶתֶגַּח metheg (|), and מַכַּף makaph (ֿ). See observation.

* This accent is always placed in the middle of the letter, to distinguish it from chow-lowm, which is at the end, thus, rebhingee רֶבְהִינְגֶּה and chowlowm רֶבְהִינְגֶּה.

The thirty accents are divided into nineteen kings and eleven ministers : the kings are those which point out the distinct pauses in a compound sentence ; the ministers link together those words belonging to the same subject of a simple sentence : their names and figures are as follow.

NINETEEN KINGS.

First order.	⌘ silluk or soph posook	—
Second order	⌘ athnach	—
	⌘ zokeph kotown	—
	⌘ zokeph godowl	—
	⌘ rebhingee	—
	⌘ tipcho	—
	⌘ segowl	—
Third order	⌘ zarko	—
	⌘ tebhir	—
	⌘ telishogedowlo	—
	⌘ pozier	—
	⌘ pashto	—
	⌘ shalshaleth	—
Fourth order	⌘ azlo or gieresch	—
	⌘ gershangim	—
	⌘ yethive	—
	⌘ pesik	—
	⌘ legarmie	—
	⌘ karnie poaro	—

ELEVEN SERVANTS.

⌘	kadmo	. . . . .	$\frac{6}{1}$
⌘	dargo	. . . . .	$\frac{5}{1}$
⌘	munach	. . . . .	$\frac{4}{1}$
⌘	maycharciel	. . . . .	$\frac{3}{1}$
⌘	gnilui	. . . . .	$\frac{2}{1}$
⌘	mercho	. . . . .	$\frac{1}{1}$
⌘	merchokphulo	. . . . .	$\frac{1}{1}$
⌘	mahapach	. . . . .	$\frac{1}{1}$
⌘	mengalya	. . . . .	$\frac{1}{1}$
⌘	yerach benyowinow	. . . . .	$\frac{1}{1}$
⌘	telishaketano	. . . . .	$\frac{1}{1}$

The art of punctuation is represented by the foregoing accents nominated kings, whose power in dividing a composition of words into sentences is distinguished from the order in which they follow each other; they decrease in power as they descend, thus—the silluk, the athnach, the zokeph kotown, &c.

These accents are also Euphonic (producing an agreeable sound); for the Hebrew when read in public is uttered by way of chanting, which enables the reader to express himself with more ease, to give due force and exact proportion to each word.

THE SEAT OF ACCENT.

RULE 20.—Two places are appropriated for the fixing of the accent, viz. 1. מִלְרַע mil-rang, i. e. on the last syllable of the word; 2. מִלְעֵיל mil-ngel, i. e. on the syllable before the last.

OBSERVATIONS.

The usual place for the accent is on the last syllable, and it is never removed from thence except for some grammatical reason—to distinguish the different meaning of the same word, viz.

First—To point out the noun from the verb; as, בִּינָה accented milngel, is a verb—to consider, Proverbs, chapter v. verse 1; but בִּינָה accented milrang, is a sub. fem. sing.—understanding, Proverbs, chapter iv. verse 5.

Secondly—To point out the root; as, שָׁבוּ Genesis, chapter xxxiv. verse 29, a verb, third pers. masc. plu. pret. kal.—they took captives, root שָׁבָה he led captives; but שָׁבוּ accented milngel, Jeremiah, chap. xi. v. 10—they turned back, root שׁוּב to return.

Thirdly—To point out the different tenses; as, קוּמִי Zephaniah, chapter iii. verse 8, accented milrang, a verb, the infin. kal. (') the inseparable pronoun of the first pers. root קוּם to rise, that is, when I rose up; but קוּמִי Genesis, chapter xxi. verse 8, imp. second pers. fem. sing. from the same root קוּם rise thou, masc.; קוּמִי rise thou, fem.

Thus are found instances almost in every chapter where the meaning of the same word entirely depends on the seat of the accents; whence it is evident, that the accents are as essential to the attainment of a true knowledge of the language, as the vowel points are to the true reading; and that both are coeval with the characters can no longer be doubtful.

THE POWER OF METHEG (י) AND MAKAPH (-).

RULE 21.—Great attention is required to the above two marks, particularly of metheg, being of the utmost import in this study. *See observation.*

The mark of metheg is a perpendicular line under the letter (י), the same as that of silluk, and they are thus distinguished: the silluk is always placed under the last syllable at the end of a verse, the same as a period after the finishing of an entire sentence; whereas the metheg is found in almost every word according to the rule of metheg: if the same is in the beginning of a word under a letter whose first vowel is (י) it is called גַּעְיֹא gang-yoa (י:); it is found eighty-four times in the Pentateuch (and no where else) according to the number of the letters in the word גַּעְיֹא^{1 10 70 3}

OBSERVATION ON THE USE OF METHEG.

First—To discover the root; as, לֹא יִשְׁנוּ they sleep not, Proverbs, chapter v. verse 16, the metheg shews (י) is the first rad. r. יָשַׁן he slept; but לֹא יִשְׁנוּ they repeated not, Job, chapter 29, verse 22, without metheg, the root is שָׁנָה he repeated, (י) is here the formative of the future; the same וַיִּרְאוּ and they saw, root רָאָה he saw; but וַיִּירָא and he feared, root יָרָא he feared, the metheg shews that (י) is the first radical.

RULE 22.—The use of makaph or hyphen (־) is to join two words under one accent; as, אֲנִישֵׁי־שָׁם אֶת־כָּל אֶל־מְשֻׁהֲרֵק־טוֹב. When this line is found perpendicular, it is called pesik (a stop); the reader must make a long pause between the two words, as if something is understood: Genesis, chap. xviii. ver. 21, עָשׂוּ|כָּלָה literally “Have they done it altogether;” but the true sense is thus, עָשׂוּ| “Have they done it (presumptuously);” כָּלָה “A consummation or completion” shall follow. *See Yarchi on the same.*

Observe, that the hyphen (־) joins the words together; but the pesik (|) separates the one word from the other.

Secondly—To discover the tense; as, זָכְרָה “She has remembered,” Lamentations, ch. i. v. 7, third pers. fem. sing. pret. kal.; but זָכְרָה Nehemiah, chap. v. v. 19, without metheg, is in the potential mood, expressed by the additional ה (rule 116) “Remember me, I pray thee, (or if it please thee) O Lord.”

Thirdly—To compensate for dagesh in כ participle after ה demonstrative; as, הַמְכִסָּה הַמְלִמָּד; also sometimes under ה interrogative and admirative; as, הָאִישׁ הַמְעַד instead of (־); also under the prefixed letters בְּכֵלם before a guttural to monosyllables; as, מֵאֵת לָהֶם &c.; and before a (־); as, אֲחֵרֵיכֶן.

Fourthly—To shew the true reading with regard to pronounced (:), *rule 4, observation 6.*

ADDRESS TO THE LEARNER.

The following lines are the elements of the foregoing pages, of which the learner should endeavour to obtain a complete knowledge before he proceeds any further.

First—To be well acquainted with the Hebrew characters, their names and power.

Secondly—The distinct power of the several vowel points ; the sound of each to the letter to which they are joined ; as, בּו bow, בִּי bie, בֹּא boa, בֵּה baw, בַּי bay, בִּי bee, and בּוּ boo ; also the rules for the distinction of the long from the short vowels.

Thirdly—The rules of forming syllables, viz. 1. from the power of the long vowels. 2. from the use of shevoa (:) either before or after the vowel.— 3. by the power of double dagesh, which follows the short vowel, the same as quiescent (:): this is all that is required to read accurately.

ETYMOLOGY.

LESSON IV.

RULE 23.—The different kinds of words, or parts of speech, being the composition of all languages, are in the Hebrew reduced to three parts only,* viz. 1. שֵׁם shiem, a noun; 2. פועל powngiel, a verb; and 3. מלה milloh, a word.

OBSERVATIONS.

1. שֵׁם, signifying a name; that is, every thing that has a name, and is varied by declension: this part includes the substantives, adjectives, and pronouns.
 2. פועל, signifying a work, also a labourer, is used to express that part of speech called a verb; from its variations and modification, till it is brought to a perfect and entire state of expression, may justly be deemed a labour: the participle is included in both. *See rule 55.*
 - 3 מלה, such words as do not admit of declension, conjugation, &c. are included in the word מלה; that is, a word reciting circumstances, which in the Hebrew are distinct words or affixes: in this last are included all kinds of adverbs, prepositions, conjunctions, and interjections. *See rule 96.*
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* This seems to be a just distribution of words into their sorts or kinds; for whatever is, is either—First, the name or substance, the quality or nature

THE DIVISION OF NOUNS.

RULE 24.—שם, a noun, is the name of any thing of which we can form a clear idea without

OBSERVATIONS ON NOUNS.

There are twelve kinds of nouns, viz.

1. שם עצם הכללי, a substantive common ; as, איש a man, בהמה cattle, חיה wild beast, עוף a bird, שרץ a reptile, צמח vegetation, דומם silence, i. c. wood, stone, metals, &c.
2. שם עצם הפרטי, a substantive proper ; as, משה Moses, שור an ox, אריה a lion, יונה a dove.
3. שם התואר, a noun adjective ; as, רע good, רע evil, גדול great, קטון small, לבן white, &c.
4. שם המקרה, a noun accident—a name derived from quality, property, or casualty ; as, חכמה wisdom, נביא a prophet, גבורה strength, זקנה old age.
5. שם היחוס, a noun of lineage—pointing out a particular nation ; as, עברי an Israelite, מצרי an Egyptian, &c.
6. שם המצטרף, a noun relative—having relation to another noun ; as, אב a father, בן a son, בת a daughter.

of the thing.—Second, the name of the action, being, or suffering of a person or thing.—Third, such words as make no sense by themselves, without their being joined to either noun or verb to form a complete and perfect sense ; therefore there can be no more than three parts of speech, in which the rest are comprehended, as will appear from the observations on the above division.

the help of another word ; as, יָד a hand, בֵּית a house, עֵץ a tree, אֶבֶן a stone, מֶלֶךְ a king, &c.

7. שֵׁם מְשׁוּתָף, a communicable noun—a name in which more than one thing is comprehended ; as, רוּחַ a spirit, wind, breath, צֵלַע a rib, a side, lame.
 8. שֵׁם הַנְּגֵזֶר, a noun derivative—a noun derived from a verb called Heamantiv ; as, מִזְרַח east, from זָרַח he shone, מֵאֵכֶל food, from אָכַל he eat.
 9. שֵׁם הַנְּרָדָף, a noun synonyma—several names given to one thing ; as, חֶרֶם שָׁמֶשׁ and חֶמֶה the sun,* שׂוֹנֵא אוֹיֵב an enemy.
 10. שֵׁם הָעֵדֶר, a noun privative ; as, אֹר light, the absence of חֹשֶׁךְ darkness.
 11. שֵׁם הַמּוֹשָׁאֵל, a metaphorical noun—used figuratively ; as, רֹאשׁ a head, the uppermost, the top, רֶגֶל a foot, the bottom of a hill, לֵב heart, midst, &c.
 12. שֵׁם הַמִּסְפָּר, a numeral noun—used in counting, to know the number, of which there are several kinds. See rule 42.
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* It is very remarkable that the numbers of the three last letters of the above names applied to the sun amount to 365, viz. שׁ 300, ם 60, and ה 5, agreeably to the revolution of the earth round the sun in 365 days.

OF GENDER.

RULE 25.—The Hebrew language has two genders, the masculine and the feminine, distinguished by their termination; thus, nouns ending with ה, as תּוֹרָה a law, אִשָּׁה a woman; or in ת with either of these vowels before it, viz. (י), (ו), (ז), (ח), or (ע), as אוֹת a sign, מַלְכוּת a kingdom, שְׁחָת a pit, עֲטָרַת a crown, גִּזִּית a hewn stone—these are of the feminine gender: if with any other letter, they are masculine; as אִישׁ a man, מֶלֶךְ a king, דָּבָר a word, כִּסֵּא a throne, אֶבֶן a stone, &c. except proper names of persons, towns, countries, rivers, &c. which may have any termination.

OF NUMBER.

RULE 26.—There are two numbers, the singular and the plural—(a few have a dual—such as consist of two by nature, as hands, feet, eyes, &c. also the number 2, two days, two years, 200, 2000).

RULE 27.—Both the dual and the plural are formed from the singular—the plural masc. by

adding ים to the sing. thus, שִׁיר a song, שִׁירִים songs, דָּבָר a word, דְּבָרִים words ; the feminine forms the plural by changing ה into ת and the preceding (ו) into (י), thus, תּוֹרָה law, תּוֹרוֹת laws ; the terminations ית, ות, and ות sing. form the plur. in יוֹת as עֲבָדִיּוֹת.

RULE 28.—The dual in both genders adds to the singular ים, as יָד a hand, יָדַי two hands ; רֶגֶל a foot, רַגְלַי two feet ; יוֹם a day, יוֹמַי two days : the fem. dual changes ה into ת, thus, שָׁנָה a year, שְׁנָתַי two years, plur. שָׁנוֹת years.

EXCEPTIONS TO NUMBER AND GENDER.

First.—Nouns liable to dissolve or melt have no plural ; as, זָהָב gold, כֶּסֶף silver, נְחֹשֶׁת copper, שֶׁמֶן oil, דְּבַשׁ honey, יַיִן wine, &c. and are found in the singular only : others are found in the plural only ; as, פָּנִים face : some only in the dual ; as, שָׁמַיִם heaven, חַיִּים life, מַיִם waters.

Secondly.—Some are in the masculine only singular and plural, others in the feminine sing. and plur. viz.

SING.	MASC.	PLUR.	SING.	FEM.	PLUR.
שֶׁר	a prince,	שָׂרִים	אִם	a mother,	אִמּוֹת
עֶבֶד	a man servant,	עֲבָדִים	שִׁפְחָה	a maid servant,	שִׁפְחוֹת
אֲדוֹן	a lord,	אֲדוֹנִים	מִילְדָּה	a midwife,	מִילְדוֹת

Thirdly.—Some nouns are in the masculine singular only, and in the feminine plural only, viz.

M. S.	בּוֹר a pit,	נֵר a light,	לֹחַ a table,	צֶבֶא a host,
F. P.	בּוֹרוֹת pits.	נֵרוֹת lights.	לֹחוֹת tables.	צֶבָאוֹת hosts.

RULE 29.—Example of nouns with number and gender :—

MASCULINE.		FEMININE.	
A day	יוֹם S.	שָׁנָה A year.	
Two days . . .	יוֹמִים D.	שְׁנָתַיִם Two years.	
Days	יָמִים P.	שָׁנוֹת Years.	
A thousand . .	אַלֶּף S.	מֵאוֹה A hundred.	
Two thousands	אַלְפִים D.	מֵאוֹת Two hundreds.	
Thousands . .	אַלְפִים P.	מֵאוֹת Hundreds.	

Others which are feminine in the singular have a plural masculine, viz.

F. S.	יוֹנָה a dove,	חֲטָה wheat,	זֵית olive,	בֵּיצָה an egg.
M. P.	יוֹנִים doves.	חֲטָיִם —	זֵיתִים olives.	בֵּיצִים eggs.

Fourthly.—Nouns common to both genders, some of which agree with the masculine ; as, בִּגְדַת a garment, שֵׁבֶט a rod, מַטֵּה a staff, &c.: others with the feminine ; as, אֶרֶץ earth, נֶפֶשׁ a soul, רוּחַ breath, נֶפֶן wine, &c.

Fifthly.—The five principal members of the body, viz. ראש a head, מוֹחַ brains, לֵב a heart, כִּבֶּד liver, and פֶּה a mouth, are of the masculine gender : the rest of the members are of the feminine gender ; as, יָד a hand, עֵין the eye, &c.

Sixthly.—Some have but one gender in the sing. and both in the plural ; as, masculine singular עֶצֶם a bone, plural עֲצָמִים, and עֲצָמוֹת bones ; שָׁנָה a year, feminine singular, plural שָׁנִים and שָׁנוֹת years : some have no singular, as פָּנִים face ; others no plural, as פֶּה a mouth, &c.

CASES OF NOUNS.

RULE 30.—Cases are made by particles prefixed, thus:—

Nom.	מֶלֶךְ	a king.
Gen. שֶׁל of	שֶׁל מֶלֶךְ	of a king.
Dat. לְ to	לְמֶלֶךְ	to a king.
Acc. אֶת* a	אֶת מֶלֶךְ	a king.
Voc. הֵן ô or the	הַמֶּלֶךְ	ô or the king.
Abl. { מִן from	מִמֶּלֶךְ	from a king.
בֵּן in or on	בְּמֶלֶךְ	in or on a king.

Joined to nouns thus:

The same particles are joined to nouns fem. as, לְנִשְׁיָם to woman, &c.; also to the plural of both genders, as, הַמְּלָכִים O kings, לְתוֹרוֹת to laws, &c.

OBSERVATIONS ON THE WORD אֶת.

* אֶת, as alluded to in the introduction, is by all grammarians considered as the mark of the accusative case—sometimes of the nominative; they also regard the change of (·) to (־) to be made on account of construction. The design of the author's remarks is to prove that the word אֶת is not always the sign of the accusative, being found in most places to denote the preposition *with*, &c.; and that the change of (·) to (־) is of more importance than the mere rules of construction, as will now be shewn.

There are two roots from which the word אֶת has its derivation—First, from the root אָתַת an undeclinable verb,

RULE 31.—**לְ** and **בְ**, each often supplies the sense of the rest, except the vocative, and the **ה** that of the ablative.

where the second and third radicals are the same, like **סָבַב**—Second, from the root **אָוַת** a sign, quiescent in the second radical **ו** like **קוּם** to rise, or **שׁוּב** to return; whence it will appear that the word **אֵת** has its meaning from the root from whence it is derived; thus we find in Genesis, chap. v. verse 22, **וַיִּתְהַלֵּךְ הֲנוּךְ אֵת הָאֱלֹהִים** “And Enoch walked (with) God; again, Exodus, chap. i. ver. 1, “And these are the names of the children of Israel who came into Egypt **אֵת יַעֲקֹב** (with) Jacob.”—The same is observable in the junction of **אֵת** with the inseparable pronouns; as, **אֵתִי** with me, **אֵתְךָ** with thee, &c. The dagesh in **ת** compensates for the deficiency of one **ת** which is omitted (*see rule 64, observation 1 on the verb סָבַב*); but when the word **אֵת** is derived from **אָוַת** a sign, it is always used to signify the accusative, and generally comes between two nouns following the verb, to express the true meaning; as, Genesis, chap. xlvii. verse 6, **וַיָּבֹא יוֹסֵף אֵת יַעֲקֹב** (אֵת) Jacob;” again in the same verse, **וַיְבָרֶךְ יַעֲקֹב אֵת פַּרְעֹה** (אֵת) Pharaoh:” in these sentences the object could not be understood without the word **אֵת**, which is to point out who brought and who blessed; the word **אֵת** therefore in these instances is a just term to denote the accusative case. When the same is used with the pronoun affixes, as **אֵתִי** me, **אֵתְךָ** thee, the word **אֵת** can have no other meaning than the root from which it is derived, namely, a sign to direct the reader. Many more instances might be brought to prove the truth of this assertion—those adduced will be sufficient to enable the reader to judge of the rest.

RULE 32.—The genitive של of, is used only in the Prophets and Rabbinical Hebrew; in the Pentateuch it is supplied by an ellipsis; as, מֶלֶךְ יִשְׂרָאֵל the king (of) Israel, שְׁלוֹם אֲחִיק the

With regard to the change of (·) to (·), I shall endeavour to shew that it is not general, and that in many places the word אַת is neither the sign of the accusative nor even the preposition, as will appear from Genesis, chap. xxxvi. ver. 3, כִּי לְךָ וּלְזֶרְעֶךָ אֶתְּנָה כָּל־הָאֲרָצוֹת הָאֵלֶּה “For to thee and to thy seed will I give all these lands;” again, in the following verse, וְנָתַתִּי לְזֶרְעֶךָ אֶת כָּל הָאֲרָצוֹת הָאֵלֶּה “Then will I give to thy seed all these lands.” The literal sense of these two passages seems to be the same: if it be really so, why the change of point under אַת? Since both are in construction and should therefore have the same vowel; hence it will be seen that the word אַת implies something more, and that it is often used to signify the whole of the object, as will be evident from its composition, being composed of the first and last letters of the alphabet, which include the whole language. The true sense of these two passages, will be found by referring to Genesis chap. xv. ver. 17, 20, which contain the whole of the promise made by God to Abraham; namely, that he would give to his seed from the river of Egypt to the great river Euphrates, including ten countries, viz. קִנִּיזִּי רַפְאִים and אֲמֹרִי בְנֵעֲנִי גֵרְגִשִׁי יְבוּסִי פְרִזִּי חִתִּי קַדְמוֹנִי קְנִזִּי the Kenites, Kenizites, Kadmonites, Hittites, Perizites, Jebusites, Gergoshites, Canaanites, Amorites, and Rephaim.—This has never been fulfilled, for they possessed only the last seven out of the ten, as expressed in Genesis, chap. xxxvi. ver. 3, where it is said—“To thy seed I will give those lands;” that is, the seven last

peace (of) thy brethren—של being understood by rule, viz.—Two nouns of different meaning coming together, the second is in the genitive case.

countries only, for they never had yet possessed any more ; but in the following verse, where God continues his promise, thus—“ When they shall multiply as the stars in heaven, then will I establish the oath I swore to Abraham, and then will I give them את the whole of my promise :” again, Genesis, chap. i. verse 1, את השמים ואת הארץ, “ In the beginning God created את the whole of the heavens, ואת and the whole of the earth,” i. e. every thing included above and below—all was created by the divine will at the same instant : again, Genesis, chap. i. ver. 18, “ And God made the two great lights,” &c. &c. ואת הכוכבים “ and the stars also,” i. e. the whole of the stars.

Hence the learner will find that in these and many more instances the word את can neither imply the accusative nor the preposition ; that its meaning can be no other than that which it proves to be, namely, the whole of the object to which it is joined.

OF PRONOUNS.

RULE 33.—There are five kinds of Pronouns.

1. the substantive ; 2. the possessive ; 3. the demonstrative ; 4. the relative ; and 5. the interrogative ; which in the Hebrew are either distinct words called separable, or affixes called inseparable, viz.

Separable pronouns, signifying the agent.		Inseparable pronouns are affixes, which when joined to nouns signify the possessive—to verbs and adverbs, the patient—to infinitive participle, agent or patient.			
		To Nouns			
		SINGULAR.	PLURAL.	AG. PAT. POS.	
1 C.	אֲנִי or אֲנֹכִי	יְ	יְ	I me my	Singular.
2 M.	אַתָּה	הָ-דָּ-כָה	יָהּ	thou thee thy	
2 F.	אַתְּ	יָהּ-דָּ-כִי	יָהּ	thou thee thy	
3 M.	הוא	וְ-הוּ	יָהּ	he him his	
3 F.	היא or הוא	הָ	יָהּ	she her hers	
1 C.	אֲנֵנוּ or נַחֲנוּ or אֲנֹכְנוּ	נֵנוּ	יֵנוּ	we us our	Plural.
2 M.	אַתֶּם	כֶּם	יְכֶם	ye you your	
2 F.	אַתְנָה or אַתְּנָה	כֶּן	יְכֶן	ye you your	
3 M.	הֵמָּה or הֵם	הֵם-יֵמוּ	יְהֵם-יֵמוּ	they them their	
3 F.	הֵנָּה or הֵן	זֵהֶן	יְהֵן	they them their	

The above are the personal and possessive pronouns ; the rest are as follows :—

The demonstrative pronoun **זֶה** this, masc. **זֹאת** this, fem. ; as, **הָאִישׁ** this man, **זֹאת הָאִשָּׁה** this woman : the plural **אֵלֶּה** these, common to both genders.

The relative **אֲשֶׁר** or the prefixes **ה** or **שׁ** who, or which that, common to both genders.

* A pause accent transposes (ר:) to (ר:) ; as **לָהּ** for **לָהּ** and **בָּהּ** for **בָּהּ**.

RULE 34.—An example of a noun with the inseparable pronouns.

		MASCULINE.				FEMININE.	
		SING.	PLURAL.*			SING.†	PLURAL.
		שִׁיר	שִׁירִים			תּוֹרָה	תּוֹרוֹת
		A song.	Songs.			A law.	Laws.
Singular.	My	שִׁירִי	שִׁירַי	1 C.		תּוֹרָתִי	תּוֹרוֹתִי
	Thy	שִׁירְךָ	שִׁירֶיךָ	2 M.		תּוֹרַתְךָ	תּוֹרוֹתֶיךָ
	Thy	שִׁירְךָ	שִׁירֶיךָ	2 F.		תּוֹרַתְךָ	תּוֹרוֹתֶיךָ
	His	שִׁירוֹ	שִׁירָיו	3 M.		תּוֹרָתוֹ	תּוֹרוֹתָיו
	Her	שִׁירָהּ	שִׁירֶיהָ	3 F.		תּוֹרָתָהּ	תּוֹרוֹתֶיהָ
Plural.	Our	שִׁירֵנוּ	שִׁירֵינוּ	1 C.		תּוֹרָתֵנוּ	תּוֹרוֹתֵינוּ
	Your	שִׁירְכֶם	שִׁירֵיכֶם	2 M.		תּוֹרַתְכֶם	תּוֹרוֹתֵיכֶם
	Your	שִׁירְכֶן	שִׁירֵיכֶן	2 F.		תּוֹרַתְכֶן	תּוֹרוֹתֵיכֶן
	Their	שִׁירָם	שִׁירֵיהֶם	3 M.		תּוֹרָתָם	תּוֹרוֹתֵיהֶם
	Their	שִׁירָן	שִׁירֵיהֶן	3 F.		תּוֹרַתָן	תּוֹרוֹתֵיהֶן

RULE 35.—The first vowel (◌) is changed to (◌:) on account of the affix, viz.

		MASCULINE.				FEMININE.	
		SING.	PLURAL.			SING.	PLURAL.
		דָּבָר	דְּבָרִים			שָׁנָה	שָׁנוֹת
		A word.	Words.			A year.	Years.
My		דְּבָרִי	דְּבָרַי	1 C.		שָׁנָתִי	שָׁנוֹתִי
Thy		דְּבָרְךָ	דְּבָרֶיךָ	2 M.		שָׁנַתְךָ	שָׁנוֹתֶיךָ
Thy		דְּבָרְךָ	דְּבָרֶיךָ	2 F.		שָׁנַתְךָ	שָׁנוֹתֶיךָ &c.

The interrogative pronouns‡ מִי, מָה, מָה, who, what, why, &c.

* The plural masc. drops ם final before the affix pronoun; the ך remains to distinguish the noun plu. from the sing. which causes some change in the vowels.

† ה, the characteristic of the fem. gender, is changed to ת before the affix, which is never found with dagesh.

‡ The interrogative מָה before a word whose first letter is either ה, א,

DECLENSION OF PRONOUNS.

RULE 36.—The particles, specifying the cases, (rule 29) are prefixed to the inseparable pronouns denoting the patient, thus :—

	GEN. של of	DAT. ל to	ACC. את a	ABL. מ from	ABL. ב in or on			
אֲנִי	שְׁלִי	לִי	אֹתִי	מִמֶּנִּי	בִּי	Me	1 C.	Singular.
אַתָּה	שְׁלֶךָ	לְךָ	אוֹתְךָ	מִמְּךָ	בְּךָ	Thee	2 M.	
אַתָּה	שְׁלֶךָ	לְךָ	אוֹתְךָ	מִמְּךָ	בְּךָ	Thee	2 F.	
הוּא	שְׁלוֹ	לוֹ	אוֹתוֹ	מִמֶּנּוּ	בוֹ	Him	3 M.	
הִיא	שְׁלָהּ	לָהּ	אוֹתָהּ	מִמֶּנָּהּ	בָּהּ	Her	3 F.	Plural.
אֲנֵנוּ	שְׁלָנוּ	לָנוּ	אוֹתָנוּ	מִמֶּנּוּ	בָּנוּ	Us	1 C.	
אַתְּכֶם	שְׁלַכֶם	לְכֶם	אוֹתְכֶם	מִמְּכֶם	בְּכֶם	You	2 M.	
אַתְּכֶן	שְׁלַכֶן	לְכֶן	אוֹתְכֶן	מִמְּכֶן	בְּכֶן	You	2 F.	
הֵם	שְׁלָהֶם	לָהֶם	אוֹתָם	מִמֶּהֶם	בָּהֶם	Them	3 M.	
הֵנּוּ	שְׁלָהֶן	לָהֶן	אוֹתָן	מִמֶּהֶן	בָּהֶן	Them	3 F.	

OBSERVATIONS.

First.—The ablative adds ל in the first pers. com. and third fem. to distinguish it from the interrogative מִי and מֶה the rest add only מ with dagesh, to compensate for ל from מִן; before הֵם and הֵן the מ takes (·) to compensate for dagesh in ה being incapable.

Second.—The dagesh in ל the third masc. sing. is to compensate for ה from הוּא the pronoun (him), instead of מִמֶּנָּהּ, and is therefore omitted in ל of the first pers. com. plur. to shew that אֲנֵנוּ is the inseparable pronoun (us), from אֲנִי (we).

or ר, the מ is with (τ); as, מֶה רַבּוֹ מֶה אֲנִי : before ה or ע it is with (τ); as, מֶה חַיֵּינוּ what is our life? מֶה עֲשִׂיתָ : if before any other letter of the alphabet, מ is with (-); as, מֶה טוֹבוֹ : מֶה נֶשְׁמוֹ : if before a verb or pronoun of the second and third person, it takes (·); as, מִי אֵת מִי הוּא מִי הַיָּד.

NOUN ADJECTIVE.

RULE 37.—The adjective, or adnoun, is originally masculine singular, and is made to agree with its substantive in number and gender, thus:—

	MASC.		FEM.		MASC.		FEM.
SING.	טוב	} good	טובה	} great	גדול	} great	גדולה
PLUR.	טובים		טובות		גדולים		גדולות

RULE 38.—The adjectives in the Hebrew are placed after the substantives.

	MASC.		FEM.
SING.	יום טוב a good day.	שנה טובה a good year.	
PLUR.	ימים טובים good days.	שנות טובות good years.	

RULE 39.—Nouns denoting employment are for the most part masculine; as, סֵפֶר a scribe, שׁוֹפֵט a judge, שׁוֹמֵר a watchman: they are seldom made feminine, as it is not customary for women to have those employments.—Some have a different name; as, עֶבֶר a man-servant, שִׁפְחָה a maid-servant, &c. except a noun of lineage; as, עִבְרִי an Ebrew, מִצְרִי an

Third.—The accusative אֶת when joined to the inseparable pron. (ו) is changed to ו, being derived from אֹת a sign, except in the second and third pers. plur. (ו) is retained, which in the third pers. is sometimes regular, as it is in the table, instead of אֹתָהּ and אֹתָם.

Egyptian, being originally adjectives, form the feminine singular by adding ת; as, עִבְרִית an Ebrew woman, מִצְרִית an Egyptian woman: plural by adding ות to the singular; as, עִבְרִיּוֹת מִצְרִיּוֹת.

THE DEGREES OF ADJECTIVES.

RULE 40.—The comparative degree is formed, First, by כּ prefixed to a noun or pronoun, preceded by a verb in the same sentence; as, כִּי עֲצַמָּתָ מִמֶּנּוּ “Thou art stronger than we,” Genesis, chap. xxvi. ver. 16—Second, by the adverb מְאֹד very much; as, וַהֲבָרַךְ אֶת אֲדֹנָי מְאֹד “The Lord has blessed my master very much,” Genesis, chap. xxiv. ver. 35. The superlative degree is formed—First, by prefixing בּ to a substantive preceded by an adjective; as, הִיא הַיָּפָה בְּנָשִׁים “Thou art the fairest among women,” Solomon’s Song, chap. vi. ver. 1—Second, by the repetition of מְאֹד; as, וְאֶרְבֶּה אוֹתְךָ בְּמֵאֹד מְאֹד “And I will multiply thee to the greatest number,” Genesis, chap. xvii. ver. 2, &c.

RULE 41.—Adjectives admit of the several cases, like substantives; as, הַטוֹב that which is good, לָרַע to evil, מִטוֹב from good, &c.; except the gen. שֶׁל which is always understood before the adjective, the same as before the substantive.

RULE 42.—Grammarians have reduced the several appellations of nouns (noticed in the observation on rule 24) to the number of three.

First, **שם המספר** a noun expressing number, a numeral noun, divided into figurative* and verbal.†

* The figurative numbers are expressed by the letters comprising the alphabet, including the five finals, making a total of twenty-seven letters, which are divided into—

Nine Units.	Nine Tens.	Nine Hundreds.	Thousands are made either by units accented or words, as—	
1 א	10 .. י	100 .. ק	The other form of Thousands is made from the second division of verbal numbers.	1000 .. א אלף
2 ב	20 .. כ	200 .. ר		2000 .. ב אלפים
3 ג	30 .. ל	300 .. ש		3000 — ג
4 ד	40 .. מ	400 .. ת		4000 — ד
5 ה	50 .. נ	500 .. פ		5000 — ה
6 ו	60 .. ס	600 .. ע		6000 — ו
7 ז	70 .. ע	700 .. ז		7000 — ז
8 ח	80 .. פ	800 .. ח		8000 — ח
9 ט	90 .. צ	900 .. ט		9000 — ט

In joining numeral letters, the highest is placed first, thus—**יא** 11, **יב** 12, **יג** 13, **יד** 14; and instead of using **יה** and **יז** for 15 and 16, we say or write **טו** for 15, and **טז** for 16, because the above letters form that glorious name Jehovah, and are therefore omitted in numeration.

The present æra, according to A. M. is **ה'רע"ו** 5576, or thus—**ה'תקע"ו** 5576; the days of a year are **שס"ה** 365.

† The verbal numbers are expressed by words, as one, two, three; or first, second, third, &c.; and are divided into four parts, viz. the absolute, relative, distributive, and collective.

1. The absolute is a number fully comprehended by itself, and has no relative to any other word, as one, two, &c.

Second, שֵׁם הָעֶצֶם the name of a substance ; also called שֵׁם הַדָּבָר the name of a thing, i. e. every thing that has a name.

Third, שֵׁם הַתּוֹאֵר a name denoting the quality of a thing—an adjective or adnoun.

2. The relative is a number governed by some other word, as first, second, third, &c.

3. The distributive is that number which denotes a part or portion of a thing, as half, quarter, &c.

4. The collective is a word comprising many things of different kinds and species, yet is in itself of the singular number, as a day containing twenty-four hours, a score the number of twenty.

The verbal numbers are divided into masculine and feminine, each divided into absolute and regimen, viz.

MASCULINE.				FEMININE.	
Absolute.*	Regimen.			Absolute.	Regimen.
אֶחָד	אַחַד	1	One	אֶחָת	אַחַת
שְׁנַיִם	שְׁנֵי	2	Two	שְׁתֵּי	שְׁתֵּי
שְׁלֹשָׁה	שְׁלֹשָׁת	3	Three	שְׁלֹשׁ	שְׁלֹשׁ
אַרְבָּעָה	אַרְבַּעַת	4	Four	אַרְבַּע	אַרְבַּע
חֲמִשָּׁה	חֲמִשָּׁת	5	Five	חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשֶׁת	6	Six	שֵׁשׁ	שֵׁשׁ
שִׁבְעָה	שִׁבְעַת	7	Seven	שִׁבַּע	שִׁבַּע
שְׁמֹנֶה	שְׁמֹנֶת	8	Eight	שְׁמֹנֶה	שְׁמֹנֶת
תִּשְׁעָה	תִּשְׁעַת	9	Nine	תִּשְׁעַת	תִּשְׁעַת
עֶשְׂרֵה	עֶשְׂרֵת	10	Ten	עֶשְׂרֵה	עֶשְׂרֵה

* Observe in this column from 3 to 10 the masculine ends in ה, the feminine is without ה, except שְׁמֹנֶה eight : the feminine has (ו) before (ה) to distinguish it from the masculine, which has (ט) שְׁמֹנֶה.

Above ten there is no difference between the absolute and regimen, viz.

MASCULINE.		FEMININE.	
אֶחָד or עֶשֶׂת	11	יא	אַחַת or עֶשֶׂת
שְׁנַיִם	12	יב	שְׁתֵּי
שְׁלֹשָׁה	13	יג	שְׁלוֹשׁ
אַרְבָּעָה	14	יד	אַרְבַּע
חֲמִשָּׁה	15	טו	חֲמִשׁ
שֵׁשׁ	16	טז	שֵׁשׁ
שִׁבְעָה	17	יז	שִׁבַּע
שְׁמֹנֶה	18	יח	שְׁמוֹנֶה
תְּשַׁע	19	יט	תְּשֻׁעַ

Twenty is made by adding ים to עֶשֶׂר 10; the same ים is added to the units of the feminine absolute, to form the tens, thus: עֶשְׂרִים 20, שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, 60 שְׁשִׁים, 70 שִׁבְעִים, 80 שְׁמֹנִים, 90 תְּשַׁעִים, 100 מֵאָה, 200 מֵאָתַיִם hundreds, dual; 1000 אֶלֶף, masc. sing., plural, אלפים; 2000, dual.

OF THE RELATIVE NUMBER.

MASCULINE.		FEMININE.	
ראשון	First	ראשית or ראשונה	Above 10 there is no difference between the absolute and regimen, and above 20 no distinction in gender.—The concord of numeral nouns with other substantives from 1 to 10 inclusive—a numeral adjective sing. takes a plur. substantive, as שְׁנֵי יָמִים two days, שְׁלֹשָׁה שָׁנִים three years, אַרְבָּעָה אֲנָשִׁים four men; אֶלֶף a thousand, follows the same rule, as אֶלֶף שָׁנִים a thousand years, &c. above 10 the substantive is in the sing. as
שני	Second	שנית or שנייה	
שלישי	Third	שלישית	
רביעי	Fourth	רביעית	
חמישי	Fifth	חמישית	
ששי	Sixth	ששית	
שביעי	Seventh	שביעית	
שמיני	Eighth	שמינית	
תשיעי	Ninth	תשיעית	
עשירי	Tenth	עשירית	

אַרְבָּעָה עֶשְׂרֵי יָמִים 14 days; מֵאָה 100, follows the same rule, Gen. ch. xxiii. v. 1, "מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים" "One hundred years, and twenty years, and seven years."

A NOUN OF PORTION.

By this noun is expressed the part or portion into which a thing is divided : it has two genders—the masc. as רביעי the fourth part, חצי or מחצה half, and שלישי the third part ; the feminine is expressed by the relative, as stated in the foregoing table, and is distinguished thus : the relative comes after the substantive, as שנה הרביעית the fourth year, &c. ; but the noun of portion precedes the substantive, as שלישית ההין the third part of a (measure called) hin, עשירית האפה the tenth part of an ephah, another name of a measure.

THE COLLECTIVE NOUN.

This noun is used—First, to express a quantity of weight, measure, or sums of money ; also a certain number of days, months, years, &c. ; as, שבוע a week, i. e. seven days ; חודש a month, i. e. four weeks ; שנה a year, i. e. twelve months, or 365 days ; יובל a jubilee, a number of fifty years, &c.—Second, to denote a certain number of a nation or thing, and is expressed, first, by the collective noun (all) as כל העם all the people ; second, by the verbal noun masculine regimen, as שני לוחות the two tables, שני כבשים the two sheep, שני ימים two days, ששת ימים תעשה מעשך Exodus, chap. xxiii verse 12, “Six days shalt thou labour ;” by which is understood that the tables, sheep, and days were alike ; but שנים כרובים the two cherubims, the one resembling a male, the other a female ; the same is observable in Genesis, chap. xviii. verse 4, והנה שלשה אנשים “The three men coming to Abraham,” each on a different mission. (*See Yarchi on the same.*) Nouns of this form often admit of affixes ; as, צאו שלשתכם “Go ye out, all three of you,” Numbers, chap. xii. ver. 4 ; דמות אחד לארבעתם “One likeness to all four of them,” Ezekiel, chap. x. ver. 10, &c.

THE CHANGE OF VOWELS.

RULE 43.—Nouns frequently undergo a change of some of their vowels on account of number, gender, absolute, in construction, and affixes. *See the table.*

MASCULINE.						All nouns of this form follow the one in the example.	
Plural.			Singular.				
Affixes.	Construc.	Absolute.	Affixes.	Construc.	Absolute.	A word.	דְּבָר
דְּבָרִי	דְּבָרִי	דְּבָרִים	דְּבָרִי	דְּבָר	דְּבָר	A lord.	אֲדוֹן
אֲדוֹנִי	אֲדוֹנִי	אֲדוֹנִים	אֲדוֹנִי	אֲדוֹן	אֲדוֹן	A book.	סִפֵּר
סִפְרִי	סִפְרִי	סִפְרִים	סִפְרִי	—	סִפֵּר	A heart.	לֵב or לֵבָב
לִבִּי	לִבִּי	לִבִּים	לִבִּי	לֵב	לֵב	An enemy.	אֹיֵב
אֹיְבִי	אֹיְבִי	אֹיְבִים	אֹיְבִי	—	אֹיֵב	Holy.	קֹדֶשׁ
קֹדֶשִׁי	קֹדֶשִׁי	קֹדֶשִׁים	קֹדֶשִׁי	קֹדֶשׁ	קֹדֶשׁ	A king.	מֶלֶךְ
מַלְכִּי	מַלְכִּי	מַלְכִּים	מַלְכִּי	—	מֶלֶךְ	Justice.	צֶדֶק
—	צִדְקִי	צִדְקִים	צִדְקִי	—	צֶדֶק	A house.	בֵּית
בֵּיתִי	בֵּיתִי	בָּתִּים	בֵּיתִי	בֵּית	בֵּית	Writing	כְּתָב
כְּתָבִי	כְּתָבִי	כְּתָבִים	כְּתָבִי	כְּתָב	כְּתָב		

FEMININE.							
Singular.			Plural.				
שָׁנֹתִי	—	שָׁנֹת	שָׁנֹתִי	שָׁנֹת	שָׁנָה	A year.	שָׁנָה
צָרוֹתִי	—	צָרוֹת	צָרוֹתִי	—	צָרָה	Trouble.	צָרָה
תּוֹרוֹתִי	—	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרָה	תּוֹרָה	A law.	תּוֹרָה
שִׁפְתוֹתִי	—	שִׁפְתוֹת	שִׁפְתִּי	שִׁפֹּת	שִׁפָּה	A lip.	שִׁפָּה
בְּרָכוֹתִי	בְּרָכוֹת	בְּרָכוֹת	בְּרָכוֹתִי	בְּרָכָה	בְּרָכָה	A blessing.	בְּרָכָה
—	—	מִלְחָמָה	—	מִלְחָמָה	מִלְחָמָה	War.	מִלְחָמָה
—	—	יְבוּשׁוֹת	—	יְבוּשָׁה	יְבוּשָׁה	Dry land.	יְבוּשָׁה

Observe, this is one reason for the change of vowels; there are several other reasons which cause these changes both in nouns and verbs, viz.

First—On account of dagesh, that is, nouns derived from irregular verbs, where dagesh is required to compensate for the deficiency of a letter, the long vowel is changed to a short one, thus, sing. יָם חוֹק לֵב, plural יָמִים חֻקִּים לְבוֹת, root חֻק לֵב לְבוֹת.

Secondly—On account of quiescent (:), which requires a short vowel before it; as from סִפֵּר comes סִפְרִי, and from חִלֵּק comes חִלְקִי.

Thirdly—On account of a hyphen (-), which changes the long to a short vowel; as from אֵת כָּל comes אֶת-כָּל &c.

Fourthly—On account of the pause accent, which always changes the short into a long vowel; as אֶרֶץ for אֲרֶץ.

Fifthly—On account of gender, to distinguish the masculine from the femin., in nouns hemantiv ending in הַ, as מִחְנֶה מְקַנָּה; also a few adjectives, as חוֹלָה רוּעָה יָפָה; being originally feminine, are made masculine by changing the last vowel (ַ) into (ֶ); the construction in both genders terminates in (ֶ).

The author's remark on the above, wherein it will appear that the change of vowels, both in nouns and verbs, in many instances is no other than the production of nature, originating from that powerful unity which exists between the letters and the vowels, the composition of the organs; whence the reader will find the utterance more easy if the letter and vowel are of the same organ, or near each other, than if they were of different organs: this may be observed in the two nouns מֶלֶךְ and צֶדֶק the reason of the one (ֶ) being changed to (-) and the other to (ֶ) is no other than to facilitate the utterance, the מ being a labial, the opening of the lips will produce the sound מ mah, as מֶלֶךְ which with any other vowel would not be found so easy: this case will appear in the sound of צֶדֶק־י tsidcee, the צ will rather have (ֶ) than any other vowel.—The same reason for the change of vowels is also observed in verbs, viz. in the future of kal, hiph. and hithpo. where the formatives take (ֶ) the א will have (ֶ), because א being a guttural will sound much easier with (ֶ), as אֵל el, אֵשׁ esh, than with (ֶ), as il, ish: thus the reader will find in most cases that the change of vowels is merely to facilitate the utterance of the same letter.

LESSON V.

ON VERBS.

RULE 44.—A word signifying action or passion is called פועל a verb,* varied by moods, tenses, conjugations, number, person, & gender.

OF MOODS AND TENSES.

RULE 45.—The Hebrew language has three moods—the indicative, imperative, and infinitive; and two tenses only—the preter called עבר † signifying the time past, and the future called עתיד ‡ signifying the time to come; § and

* The word פועל (as will appear hereafter) is a participle from the root פעל he worked, whence comes פועל signifying a man who is working; from this circumstance, it becomes the term to denote a verb, because a word that denotes action; the several variations and modifications of the same word, in every part of its inflexion, may justly be deemed a labour.

† The distinction of time in the preter, namely, the perfect and pluperfect (as noticed in other languages), also the first and second future, are in the Hebrew discovered from the use of ׀ conversive. (*See rule 65.*)

‡ Both the preter and the future are often used to express the time present, especially in the parts of prophesy, where the preter is used instead of the future; also in the poetical parts of scripture, where the preter is used to express the continuation of doing a thing; also such as are customary, lawful, or desirable to do.

instead of the present tense is used the participle called *בִּנְיָנִי* * signifying between, i. e. between the past and the future ; it has at times the signification of a substantive. *See observation.*

RULE 46.—The root from whence Hebrew words have their derivation consists of three letters, which in general is a verb, expressing the third person masculine singular of the preterpluperfect tense,† pointed (־וּ), as שָׁבַח he

* A word in the form of the participle of an active conjugation ; as, kal. פֹּעֵל one man who works, from פָּעַל he worked ; שׁוֹמֵר one who watches, from שָׁמַר he watched ; pee-ngiel מְלַמֵּד one who teaches diligently, from לָמַד hiph-ngil מַבְדִּיל one who causes a separation, from בָּדַל. Such words are often used as substantives, viz. פֹּעֵל a workman, שׁוֹמֵר a watchman, מְלַמֵּד a teacher or preceptor, מַבְדִּיל separation, i. e. the thing which separates ; and are subject to construction, regimen, &c.

† That God himself is the author of the Hebrew has been already shewn in the observations upon the shape and power of the alphabet, and upon the remarks on the vowels, &c.; the same will now appear from the construction of this divine language. The root of a Hebrew verb, different from that of all other languages, consists of three letters, comprising the third person masculine singular of the preter. This is a circumstance in allusion to the Deity, of whom we have no other knowledge than from his eternal existence, viz. that he was, is, and will be ; comprehended from the three letters of the root הָיָה he was, whence all Hebrew roots take their meaning, namely, the third masculine singular preter (he) the unknown person.

abode; some have (־ו), as מלא he was full, and a few (ו־) as יכול he was able;* see Exodus, chap. xl. ver. 36.

To this root it is that we must look for the meaning of every word; and hence we are continually admonished of our dependence on that Almighty Being, who is the source of our existence, and the author of our actions; this is demonstrated in Proverbs, chap. iii. ver. 6, בְּכֹל דְּרָכֶיךָ יֵדָע "In all thy ways know (acknowledge) him, and he will direct thy paths." The word דָּרַךְ is often found to express action, the actions of man being in reality his ways. Thus it is said, Genesis, chap. vi. ver. 9, אֶת הָאֱלֹהִים הִתְהַלַּךְ נֹחַ "And Noah walked with God;" that is, he acted like him, or rather in obedience to his will: the same we find by Abraham and the rest of the patriarchs. Hence we are authorized to interpret the passage in Proverbs thus—"In all thy ways or actions know and acknowledge him (who first acted—the Almighty, the creator of all things):" impute not the power of action to thy own understanding, but rather to him by whose divine influence thou art enabled to act. See the preceding verse of the above, Proverbs, chap. iii. ver. 5, וְאַל בִּינָתְךָ אֶל תִּשָּׁעַן "Do not lean upon thine own understanding, but confide in God."—The root of the Hebrew verbs consisting of three letters, in the third person masculine singular of the preterpluperfect tense, cannot therefore but point out the origin of the language, and keep us in remembrance of our continual dependence on its Almighty Author whenever we study the oracles of his divine will.

* Of the three different forms of the vowel points to the root, those in the form of (־ו) are in general transitive, the action has an effect upon some object; as, לָמַד he

OF CONJUGATIONS.

RULE 47.—Conjugation is a varying of the same verb, in order to express its different mode of signification.

The Hebrew has seven conjugations; three active, three passive, and one which is both active and passive; their names and meaning are as follow, viz — 1. קָל kal, or פָּעַל poa-gnal,* 2. נִפְעַל niph-ngal, 3. פֻּעַל pee-ngiel, 4. פִּנְעַל pu-ngal, 5. הִפְעִיל hiph-ngil, 6. הִפְעִיל huph-ngal, 7. הִתְפַּעֵל hith-poa-ngiel.

taught (some person), whence comes the passive נִלְמַד he was taught; those with (וֹ), as זָקֵן he was old, חָפֵץ he delighted, are for the most part intransitive, i. e. they do not admit of a passive; but those with (וּ), as קָטוֹן he was little, יָכוֹל he was able, are always intransitive; and to know the one from the other, place the interrogative pronoun מִי who, or מַה what, before the verb; if it make sense with either, as מַה אָכַל what did he eat? or מִי שָׁמַר who or what did he watch?—The answer will be the passive, viz. 1. הַבָּשָׂר נֹאכַל the meat was eaten, 2. הַצֹּאן נִשְׁמַר the flock was kept, &c.; but such as הָלַךְ he walked, יָשָׁן he slept, do not admit of the pronoun מִי who, or מַה what? such are therefore intransitive, having no passive.

* The word פָּעַל is the name of the first conjugation, from whence the rest are named, being distinguished by different characteristics added to the above three letters, which are the root, and generally called קָל kal, signifying light, from not being burthened with any addition to the root like the rest, except the personal terminations.

RULE 48.—The signification of a verb according to the conjugation from whence it is derived, viz.

- | | |
|---|--|
| 1. פָּעַל or קָל is simply active; its characteristic are the vowels (-ַ), as.... | לָמַד { He learned. |
| 2. נִפְעַל is its passive; it has נ prefixed to the root for its characteristic, as.. | נִלְמַד { He was taught. |
| 3. פִּיעַל is active, signifying the same action done intensely; its characteristic is dagesh in the second radical and the change of vowels, as | לִמַּד { He learnt intensely, or for some purpose. |
| 4. פִּעֻל is its passive, it has also dagesh in the second radical and the change of vowels, as | לִמְדָּ { He was taught to some purpose. |
| 5. הַפְעִיל is active, signifying to cause another to do; its characteristics are ה before the root, and י between the second and third radical, as .. | הִלְמִיד { He causes another to learn. |
| 6. הַפְעִל is its passive; it has also ה for its characteristic before the root, as .. | הִלְמִד { He was made to learn. |
| 7. הִתְפַּעֵל is both active and passive; a verb in this conjugation signifies to act on himself really, or intensely, or in pretence; its characteristic is the syllable הִתְ hith, before the root, and dagesh in the second radical, as | הִתְלַמֵּד { He taught himself intensely, or in pretence. |

פִּעַל פְּעַל and **הִתְפַּעֵל** are called dagesh conjugations, because the second radical receives a dagesh; the rest are light conjugations.

NOTE.—Some verbs in kal have the signification of niph-ngal, as **רָעַב** he was hungry, **קָשָׁה** he was hard, &c.; and some in niph-ngal have that of kal, as **נִשְׁבַּע** he swore, **נִלָּחַם** he fought, &c.; and some in hiph-ngil have that of kal, as **הִשְׁלִיךְ** he threw down, **הִשְׁכִּים** he rose early, &c.

OF NUMBER, PERSON, AND GENDER.

RULE 49.—The variation of a verb* in order to express the different persons, &c. is a varying of the same verb by different terminations, prefixes, &c. as marked in the following table :

The Participle is originally in the 3d person masculine sing. and admits of affixes the same as a noun adjective. — See rule 55.	The Infinitive is like the Imperative : it is the name of the action, has one of the letters נבבלמ prefixed occasionally.	Future.	Imperative. This mood is in the Hebrew in the second person only—	Preter.		
		_____ ,	_____	_____	He	Singular.
		_____ ת	_____	_____	She	
		_____ ת	_____	_____	Thou M.	
		_____ ת	_____	_____	Thou F.	
		_____ א	_____	_____	I C.	Plural.
		_____ י	mas. and fem. sing. and plu.	_____	They M.	
		_____ ת		_____	They F.	
		_____ ת	_____	_____	Ye M.	
		_____ ת	_____	_____	Ye F.	
		_____ נ	_____	_____	We C.	

* The mode of varying Hebrew words, different from all other languages, originates from the distinct import of the root, which in the Hebrew, as before mentioned, expresses the third person masc. sing. preter, whence its modification begins, to avoid a repetition of the same ; whereas in all other languages the root is in the infinitive, having the particle (to) before it, as to be, to do, &c.; neither person nor time is understood : their inflections, similar to those of nouns, are rendered more familiar by habitual practice. This may be considered as one reason why the varying of a Hebrew root commences in the third person. Another reason of more importance will appear from the author's remark, similar to that made on the root

* The black line in each column represents the three letters which are the root of all verbs ; the terminations, made by the inseparable pronouns, are the same throughout the whole of the conjugations.

† Observe, the postfix **ן** to the preter, when joined to verbs quiescent in third rad. **א** or **ה** is without dagesh.

DIVISION OF VERBS INTO REGULAR & IRREGULAR.

RULE 50.—Regular verbs are called **שְׁלֵמִים** signifying perfect ; that is, such as retain the three letters of the root throughout the whole conjugations, moods, and tenses, and the same are pronounced,—the verb is then regular ; as, **פָּקַד שָׁמַר לָמַד**, &c.

(page 59), which will now be fully confirmed by the nature of its inflection, &c.; shewing that the whole construction of the language is emblematical, pointing out its author the Creator of all, and that whatever can be comprehended of the Godhead must be deduced from the Hebrew ; this may be observed in every division of grammar, from the beginning of the alphabet to the completion thereof, shewing that there is an Eternal Existence, being the only idea we can have of a Deity—no mortal can know more, even Moses, who comprehended more than any other man. He who could commune with God at all times, see Numbers, ch. ix. ver. 8, **עָמְדוּ וְאִשְׁמְעָה מִה' יְצִוָה ה'** “ Stand, and I will attend the Lord to hear his commands concerning your claim”—he who received the two tables from God himself, Exodus, chap. xxxi. ver. 20, every direction of the building of the tabernacle with all its contents—he of whom scripture tells us, Numbers, chap. xii. ver. 5, 6, 7, 8 ; from the contents of these verses, the reader will find that God himself testified that his interviews with Moses were different from those of other prophets to whom God appeared by visions or dreams ; but **לֹא כֹן בְּעַבְדִּי מֹשֶׁה** “ Not so with my servant Moses, **כִּי אֶל פִּה אֶל פִּה** with whom I spoke like one man speaking to another,” (as it were mouth to mouth) not by visions, &c.; **וְתִמְוִנָה ה' יִבִּט** “ Who shall behold the similitude of the Lord :” yet notwithstanding all these

RULE 51.—Irregular verbs are of two kinds.
 1. נָחִים quiescent, that is, such as have one or more of the quiescent letters אהו' among the root, viz. whose first rad. is א or ה, the second rad. ' or ו, the third rad. א or ה. 2. חֲסֵרִים defective, that is, such as lose one or more of their radicals, as will appear in the following examples given to each, as far as they are irregular in themselves; the rest, namely, the conjugations, moods, and tenses, are regular.

declarations, he knew nothing of the Godhead: see Exodus, chap. xxxiii. ver. 19, 20, 21, 22, Moses entreating the Lord, saying, הֲרֹאֵנִי נָא אֶת כְּבוֹדְךָ “Shew me thy glory, I pray thee;” God answered, כִּי לֹא יֵרָאֵנִי “No man shall see me and live.” The remainder of the above verses contain mysteries almost incomprehensible, at least from the literal translation, except what may be drawn from the conclusion, viz. וְרִאִיתָ אֶת אַחֲרֵי וּפְנֵי לֹא יֵרָאוּ “And thou shalt see my back part, but my face shall not be seen.”*

* This is very erroneously translated; the word אַחֲרֵי signifies after, behind, the same as וּפְנֵי which signifies before. Hence the meaning of the passage runs thus—“And thou mayest see me;” that is, thou mayest know that there is a God from the consideration of every thing behind me, meaning after the creation. Minute attention from man, even to every individual particle of this immense fabric, will point out to you that there is a God: but before me, that is, before the creation, no one can see—even angels are daily asking each other אֵיזֶה מְקוֹם כְּבוֹדוֹ “Where is the place of his glory?” Thus, we are taught to know God is, by descending from him towards his creation; this we understand from the manner of modifying the Hebrew verb, to begin with the root, which is an emblem of the Deity, viz. the Unknown He who first acted; to know more, is to descend from him to every object of the creation, and thereby obtain all possible knowledge of an Eternal Existence.

RULE 52.—An example of a regular verb by way of abstract or epitome ; as, לָמַד he learned.

Hith-poa ngiel.	Hoph-ngal.	Hiph ngil.	Pu ngal.	Fee ngiel.	Niph-ngal.	Kal or Po ngal.	
הִתְלַמֵּד	הִלְמֹד	הִלְמִיד	לָמַד	לָמַד	נִלְמַד	לָמַד	Preter.
הִתְלַמְּד	—	הִלְמִד	—	לָמַד	הִלְמִד	לָמַד	Imperative.
יִתְלַמֵּד	יִלְמַד	יִלְמִיד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמֹד	Future.
הִתְלַמֵּד	הִלְמִיד	הִלְמִיד	לָמַד	לָמַד	הִלְמִד	לָמַד or לָמַד	Infinitive.
מִתְלַמֵּד	—	מִלְמִיד	—	מִלְמִד	—	לָמַד	Participle A.
—	מִלְמִד	—	מִלְמִד	—	נִלְמִד	לָמַד	Participle P.

Obs. First.—Each word in the above table is the first of the same mood, tense, &c. which in the preter, future, and participle, is the third masc. sing.; in the imperative it is the second masc. sing.; place the same in the beginning of every black line in the preceding table, the rest of the persons will follow by the same terminations, affixes, &c.

Secondly.—The above is an accurate table of all regular verbs ; as, שָׁמַר פָּקַד &c. by placing the same letters of the root instead of לָמַד with the exception of some of the vowels, viz.—1. That the vowel (ֵ) is retained in the preter of kal, except in the second pers. plur. masc. and fem. when it is changed to (ִ); as, לְמַדְתֶּן לְמַדְתִּי. —2. The termination vowel (וּ), if the second or third rad. is one of the gutter. אָרַחַע or ר, is changed to (-); as, יִפְקַח פָּקַח, יִקְרַב קָרַב שָׁמַע, r. פָּקַח קָרַב שָׁמַע, except before a hyphen or pause, when it terminates with (ֵ), as זָכַר-נָא. 3.—(.) under the formatives of the future of kal, niph-ngal, and hith-poa-ngiel, is changed to (ִ); under א this letter will sound with more ease when with (ִ) than (.) .

Thirdly.—In hiph-ngil the ׳ is often left out, and (.) is changed to (..); as, וַיְבַדֵּל for וַיְבַדֵּל, or (ִ), as יַבְעֵר on account of construction.

Fourthly.—In hith-poa-ngiel, if the first rad. is שׁ or ס, it changes place with the ת, thus—חֲסִתְּבִל הִשְׁתַּבֵּר חֲסִתְּבִל הִשְׁתַּבֵּר from שָׁבַר שָׁבַר; and if the first radical is

RULE 53.—The infinitive is the mere name of the action, called the infinitive noun, admitting of the prefixes בכלם; thus—בְּלָמוֹד in learning, בְּלָמוֹד as learning, לִלְמוֹד to learn, מִלְמוֹד from learning; this last is always taken negatively, i. e. that I should not learn: if to a passive infinitive, their signification is passive; as, בְּהִלְמוֹד in being taught, לְהִלְמוֹד to be taught, &c.

RULE 54.—The infinitive in construction with a noun or pronoun is rendered by the subjunctive mood; as, בְּהִבְרָאם Genesis, chap. ii. ver. v. literally, “In their being created,” i. e. when they were created: ibid, בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים “In the day making the Lord God,” i. e. when the Lord God made, &c. *See observation on rule 60.*

RULE 55.—The participle* is always in the third pers. masc. sing. and declined like adjectives; thus, לֹמֵד one man who is learning, לֹמְדָה one woman, &c.; the first and second persons are formed by prefixing the separable pronouns to the part.; as, אֲנִי לֹמֵד I am learning, אַתָּה שׁוֹמֵר thou art watching, אַתֶּם דּוֹבְרִים ye men are speaking.

‡ the characteristic ת is changed to ט, which also changes place with the first radical צ; thus, from צִדֵּק צֶרֶף comes הַצִּטְדֵּק הַצֶּרֶף; and if the first rad. is ד, ט, or ת, the characteristic (ת) is omitted, and compensated by dagesh, as הַטְהִיר יִדְבָּקוּ.†

* So called from its quality in partaking of the nature of both noun and verb.

† Words of this form are often taken for niph-ngal from the similarity of the vowels and dagesh, and can only be distinguished from the sense, as Numb. ch. xxii. v. 25, וַתִּלָּחֶץ אֶל הַקִּיר “And she thrusteth herself unto the wall;” the dagesh in ל compensates for ת of hithpo. instead of וַתִּלָּחֶץ.

LESSON VI.

IRREGULAR VERBS.

RULE 56.—Example of a quiescent verb, (') first radical ; as, יָשַׁב he sat down.

Hith poa-ng	Huph ngal	Hiph ngil	Pa ngal	Pee ngil	Niph ngal, Kal or Poa-ngal	
יָשַׁב	הוֹשֵׁב	הִישִׁיב	יָשַׁב	יָשַׁב	נוֹשֵׁב	יָשַׁב
יָשֻׁב	—	יָשֻׁב	—	יָשֻׁב	הוֹשֵׁב	יָשֻׁב
יִשְׁבֵּי	יִשְׁבֵּי	יִשְׁבֵּי	יִשְׁבֵּי	יִשְׁבֵּי	יִשְׁבֵּי	יִשְׁבֵּי
יִשְׁבֵּי	הוֹשֵׁב	הוֹשֵׁב	יִשְׁבֵּי	יִשְׁבֵּי	הוֹשֵׁב	שָׁבַת
מִתְיָשֵׁב	—	מִוִּשֵׁב	—	מִיִּשֵׁב	—	יָשַׁב
—	מוֹשֵׁב	—	מִיִּשֵׁב	—	נוֹשֵׁב	יָשֻׁב

Preter.
Imperative.
Future.
Infinitive.
Participle A.
Participle P.

OBSERVATIONS, AND EXCEPTIONS TO THE ABOVE.

1. Verbs with ' first radical are regularly declined in the preter and participle of kal and in the dagesh conjugations ; the imperative, future, and infinitive of kal ' is omitted, the infinitive adds ת with two (..) before it, as שָׁבַת sitting, except such whose second or third radical is ה or ע, they terminate with (-), as לָרַעַת רָעַת from יָרַע.—2. In niph-ngal, hiph-ngil, and huph-ngal, ' is changed to ו, which in the preter and participle of niph-ngal and in all hiph-ngil is ו, and in all huph-ngal ו; but in the imperative future and infinitive of niph-ngal the ו becomes a consonant, receiving a vowel, and regularly declined, thus, הוֹשֵׁב, &c. like הִלְמִיד.—3. The prefixes יִאמְנָתִי to such verbs with ' first radical take a long vowel to compensate for ', thus in the future of kal the formatives have (..), as יִלְךְ יָשֻׁב instead of (.), except the root יָכֹל he was able ; in kal the letters אִתְּנָה take ו, as יִכַּל he shall be able, &c.—4. These four, viz. יָנַח he gave suck, יָלַל he howled, יָטַב he did good, and יָמַן he turned to the right, in hiph-ngil the formatives have (..), and ' is for the most part retained, as הִימִין הִילִיל הִיטִיב &c.—5. The root יָרָא he feared, retains ' with its regular vowels

RULE 57.—Verbs whose first radical is א are but few that will admit of the several conjugations, &c.; those which are found follow the regular table of לָמַד, except these five, viz. אָפֶה אָבֶה אָבַד אָכַל אָמַר; in the future of kal the letters take ו, as יֵאָכֵל יֵאָמַר, &c.; these three, viz. אָהַב אָסַף אָחַז sometimes follow this rule, as שִׁיאָחֶז Psalm cxxxvii. ver. 9, except when א is to have a compound vowel, on account of its being a guttural, as וַיֵּאָהֶב and וַיֵּאָמַר: in the future of kal and pee-ngiel א is omitted in the first person thus, as אֶאָכַל אֶאָבַד for אָכַל אָבַד; the rest of the conjugations are regular.

in the future of kal, as תִּירָא יִירָא &c. in the imperative it is יִרָא fear thou, plural יִרְאוּ fear ye, and is read thus, yeru, יְרוּ as if א were omitted, to distinguish it from the future, which has the same letters, as יִרְאוּ they shall fear; the ' having metheg, shews that the first rad. ' is omitted; but יִרְאוּ they shall see, from רָאָה he saw, ' having no metheg, shews ' to be the formative of the future.—These seven having ' first rad. viz. יַעַז יַעַד יַסֵּר יַגֵּב יַבֵּשׁ יַשֵּׁן יַאֲב and יַשֵּׁן retain ' and are regularly declined. These four, יַדָּה יַסֵּר יַבֵּחַ יַדַּע in hithpoangiel ' is changed to ו consonant, thus הַתּוֹדָה הַתּוֹסֵר הַתּוֹבַח הַתּוֹדַע.

NOTE.—The root יָלַךְ and הָלַךְ have the same meaning (he walked); in kal, the preter and present are made from הָלַךְ thus הוֹלְכִים הֹלֵכָה &c. the imperative, future, infinitive, from יָלַךְ thus, לֵלְכִי לֵלֶךְ; fut. יֵלֶךְ the infinitive sometimes from both, as לֵלֶכֶת or הֵלֶךְ going; the rest of the conjugations are some from יָלַךְ as hiph. הוֹשִׁיב הוֹלִיךְ like הוֹשִׁיב, some from הָלַךְ as hithpoangiel, הִתְהַלֵּךְ the learner will easily discover the root by attending to the abstracts of each. Some verbs of this form are regular in the imperative and future of hiphngil, as from יָשָׁר he was upright, יֵצֵא he went out, which in the imperative of hiphngil comes הִיֵּשֶׁר cause to be right, and הִיֵּצֵא cause them to go out, Genesis, ch. viii. v. 16, and in the future יֵשִׁירוּ like יִפְקִירוּ &c.

RULE 58.—Of a verb quiescent in the 2d rad.

11th poa-nie	11th ngal	Hiph ngil.	Pu ngal.	Pee ngiel.	Niph-ngal	Kal or Poa ngal	
הִתְקוּמָם	הִקָּם	הִקִּים	קוּמָם	קִימָם	נִקָּם	קָם בִּין	Preter.
הִתְקוּמִים	הִקָּם	הִקִּים	קוּמָם	קִימָם	הִקָּם	קוּם	Imperative.
יִתְקוּמָם	יִקָּם	יִקִּים	יִקוּמָם	יִקִּימָם	יִקוּם	יִקוּם	Future.
הִתְקוּמִים	הִקָּם	הִקִּים	קוּמָם	קִימָם	הִקָּם	קוּם	Infinitive.
מִתְקוּמָם	מִקָּם	מִקִּים	מִקוּמָם	מִקִּימָם	מִקוּם	קָם	Participle A.
_____	מוּקָם	_____	מִקוּמָם	_____	נִקָּם	קוּם	Participle P.

OBSERVATIONS AND EXCEPTIONS.

First.—Such verbs as have the vowels ו or י in the place of the second rad. and those with י־, the root in a'l dictionaries is in the infin.; as קוּם to rise, שׁוּב to return, or בִּין to consider. In the preter of kal ו or י is changed to (ַ), as קָם שָׁב אֹר, except these five, מוּל טוֹב זֹר בּוֹשׁ אֹר, retain ו in the pret. and part. of kal, as בּוֹשָׁה בּוֹשִׁים בּוֹשֶׁת, &c. The verb מוּת ו in the preter is changed to (ֹ) as מָה, and ו is sometimes changed to (ֹ) as יָקָם אָבִי, Genesis, chap. xxvii. ver. 31.

Secondly.—The formatives of the future in kal and hiph. have (ַ) distinguished by the next vowel, which in kal is ו or י, and hiph. (ִ); the letters אִתֵּן in kal and hiph. have sometimes (ֹ), as יְבוֹשׁ יֵטִיב; these two verbs are found in the lexicons derived from two roots, as טוֹב and יֵטֵב to be good, בּוֹשׁ and יִבֹּשׁ to be ashamed.

Thirdly.—ו conversive changes ו or י in kal to short (ַ) as וִיקָם; in hiph. י־ is changed to (ַ), as וִישָׁם for וִישִׁים the same if before a hyphen, as וִיכָרֶנָּה, and in hiph. as וִיקָמוּ וִישׁוּבוּ except with a final termination, as וִישָׁב־נָא.

Fourthly.—Words of two consonants, and ו instead of second rad. the noun and the verb are the same; as, אֹר light, also to shine, טוֹב good, also to be good, except חוּק a statute, from חָקַק.

Fifthly.—Those with (ִי), as מִיר שִׁיר בִּין retain (ִי) in general, as תִּבִּין יִשִּׁיר הַמִּיר; the formatives take the same vowel as those quiescent in ו or י.

Sixthly.—Such as have ו or י consonant, as שָׁע גֹּעַ אֵיב are regularly declined, as אֵיבִתִּי שְׁוַעֲתִי &c.

Seventhly.—ו is inserted before the personal pronoun in the first and second pers. sing. and plur. of the preter of niph. and hiph. as הִקִּימוּתִי הִקִּימוּתְךָ &c.

RULE 59.—Of a verb quiescent in the third radical א.

Hith poa-ngiel	Haph ugal.	Hiph ngil.	Pu-ngal.	Pee-ngiel.	Niph ngal.	Kal or Poa-ngal.	
הִתְמַצָּא	הִמְצָא	הִמְצִיא	מִצָּא	מִצָּא	נִמְצָא	מִצָּא	Preter.
הִתְמַצֵּא	—	הִמְצֵא	—	מִצֵּא	הִמְצֵא	מִצֵּא	Imperative.
יִתְמַצָּא	יִמְצָא	יִמְצִיא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	Future.
הִתְמַצֶּא	הִמְצֶא	הִמְצִיֵּא	מִצֶּא	מִצֶּא	הִמְצֶא	מִצֶּא	Infinitive.
מִתְמַצָּא	—	מִמְצִיא	—	מִמְצָא	—	מִצָּא	Participle A.
—	מִמְצֵא	—	מִמְצָא	—	נִמְצָא	מִצֵּא	Participle P.

OBSERVATIONS AND EXCEPTIONS.

First.—The vowels in this verb are the same as in the regular, except—1. the termination vowel (·) is changed to (ַ) on account of א which will rather have (ַ) before it than (·) or ִ.—2. In the infin. of kal ִ is retained to distinguish it from the imper.—3. These four שָׂמָא שָׂנָא יָרָא יָרָא retain (·) in the pret. of kal, as שָׂנָאתִי מָלָא יָרָאָה for מָלָא 4. The infin. of kal often terminates in את, as מִלָּאת.

Secondly.—א is retained throughout the whole conjugations; it is never omitted, neither does it change for any other like those quiescent in the letters הוּי, except these two, חָטָא and יָצָא, in which א is once omitted, as יָצֵאתִי for יָצָאתִי and מִחֲטָאוֹ for מִחֲטָאָה.

Thirdly.—The root קָרָא retains the two (ַ) in the pret. of kal, as קָרָאוּ; and in niph. the second (ַ) is changed to (·) as נִקְרָאוּ נִקְרָאתִי &c.; the part. fem. often terminates in ת instead of ה, as נִקְרָאת נִפְלָאת &c.

Eighthly.—Verbs with ו or וּ for the second rad. the third fem. sing. pret. and part. of kal are the same, distinguished by the accent; thus, if milngel the verb is in the pret., and if the accent is milrang it is in the participle; as, קָמָה she did rise, but קָמָה she is rising, Genesis, chap. xxxvii. ver. 7; the same וְרָחֵל בָּאָה Rachael is coming, but וְרָחֵל בָּאָה Rachel came, Gen. xxix. v. 7, 9.

Ninthly.—In the dagesh conjugations the third radical is doubled, as קוּמַם to compensate for dagesh in the second radical, which is a vowel; some double both rad. letters, as כּוּלָּל from כּוּל.

RULE 60.—An abstract of a verb quiescent in the third radical ה.

Hith poa-ngiel.	Huph-ngal.	Hiph ngil.	Pa ngal.	Pee ngiel.	Niph ngal.	Kal or Poa.	
הִתְנַלְּה	הִנְלֶה	הִנְלֶה	נִלֶה	נִלֶה	נִנְלֶה	נִלֶה	Preter.
הִתְנַלְּה	—	הִנְלֶה	—	נִלֶה	הִנְלֶה	נִלֶה	Imperative.
יִתְנַלֶּה	יִנְלֶה	יִנְלֶה	יִנְלֶה	יִנְלֶה	יִנְלֶה	יִנְלֶה	Future.
וְהִתְנַלְּוֹת	וְהִנְלֶוֹת	וְהִנְלֶוֹת	וְנִלְוֹת	וְנִלְוֹת	וְהִנְלֶוֹת	וְנִלְוֹת	Infinitive.
מִתְנַלֶּה	מִנְלֶה	מִנְלֶה	מִנְלֶה	מִנְלֶה	—	נִלֶה	Participle A.
—	—	—	מִנְלֶה	—	נִנְלֶה	נִלְוִי	Participle P.

OBSERVATIONS AND EXCEPTIONS.

First.—That the third rad. ה is only found in the third masc. sing. of every conjugation. In the third fem. ה is changed to ת, as נִנְלֶתָה נִלְתָה &c. In the first and second pers. sing. and plur. ה is changed to י, as יִנְלֶתָה &c. except in the third pers. plur. com. the third rad. is omitted, as נִלְוֹ &c. except חִסָּה retains י, as חִסָּיו.

Secondly.—In verbs of the above form the vowels of the first syllable are regular throughout the whole conjugations—the last of the preter in (ַ), the imper. in (ִ), the infin. in וְ, and ה is omitted; the future and participle in (ֶ).

Thirdly.—In the r. שָׁלַח the ה is changed to ו consonant, as שָׁלַחְתִּי present kal; the verb שָׁחַח in hithpoa-ngiel ו consonant is inserted between the second and third rad. as אֶשְׁתַּחֲוֶה, except at the end of a word it is ו, as וַיִּשְׁתַּחֲוֶה “And he bowed himself,” Genesis, ch. xiii. v. 7.

Fourthly.—In the imper. of peengiel, hiph. and hith. ה is often omitted, as נִלֶּ and הִנְלֶ for נִלֶה and הִתְנַלֶּה, הִנְלֶ for הִנְלֶה; some have (ֶ), as הִרְפֶּה for הִרְפֶה &c.

Fifthly.—ו conversive to the future or the negative participle אֵל not, before the future causes the third rad. ה to be omitted with the preceding vowel (ַ), as וַיִּכְלֶ for וַיִּכְלֶה; sometimes (ַ) and the preceding (ֶ) are transposed, as וַיִּכְלֶ for וַיִּכְלֶה; except under ו and ח, which terminates in (ֶ), as וַיַּעַל וַיַּחַן &c.; the root רָאָה he saw, the formative of the future in kal takes (ֶ) like hiph.

RULE 61.—If the letters אהי are found among the root different from those before noticed, viz.

to distinguish it from root ירא to fear, thus וירא and he saw: it is every where in kal, except 11. Kings, chap. xi. ver. 4, where it is in hiph. “And he shewed,” &c.

Sixthly.—If the second rad. is ב כ ת they terminate in quiescent (:), as ויבך וישב וישת; this ה is sometimes omitted, even without ו conversive or אל, as ירב for ירבה and יצו for יצוה.

Seventhly.—The roots היה he was, and חי he lived, admit of all the foregoing rules of quiescent verbs in the third rad. ה, except—I. That (:) under the first rad. after any of the formatives, which in all such verbs in the form of the above table is quiescent (:), as יגלה &c., is pronounced in the above היה and חי, thus, תהיה יהיה 2. In the third fem. of the preter ה is sometimes left out entirely, as וחי for וחיה Exodus, chapter i. verse 16.—3. In the participle of kal י is changed to ו consonant, as הוה he is, for היה.—4. ו conversive to the future of the above two roots היה and חי, which besides the omission of ה according to rule, causes also a transposition of the two remaining vowels, thus ויהי and וחי for יהי and חי; this form is found even without ו conversive, as יהי and חי for יהי and חי. The reason assigned by grammarians for the transposition of the vowels in the above two verbs, is on account of the gutturals ה and ח, these two letters being more aspirate than the rest of the alphabet, will rather have any vowel than pronounced (:). Hence the above contraction, as also the transposition of the vowels, for which no reason has ever yet been assigned, grammarians imputed to the better pronunciation, consistently with the observations on rule 45, viz. that the change of vowels so often met with in this sacred study is the most powerful evidence of its divine authority. God created

whose first rad. is ה, as הָפַךְ he turned, הָרַג he slew; whose second rad. is נ or ה, as שָׁאַל he

man endowed with every faculty, of which the power of speech is the most essential, the intelligibility of which depends on the influence of utterance, the production of nature being conformable to that holy language, of which God is the author. It is in this language only where the modification of the same word, in order to express its various meaning, is a diversification of sound produced by the change of vowels; as, מָלַךְ (moa-lach) he reigned, and מַלְךְ (mai-lech) a king: in such instances the change of vowels is consistent with the rules of grammar; but in cases for which no reason can be ascribed (*see rule 45*), such must be attributed to the power of nature, whence grammarians derive the above change in הָיָה and יָהִי being the only cause they could assign.

The author, in the pursuit of his study in this divine language, has discovered a reason of more importance, deduced from the most powerful arguments. First, from the sense of these two words; secondly, from the mutability of the rule. With regard to the first, the reader will observe that the roots הָיָה he was, and יָחַיָה he lived, are the same; for whatever is, exists, and whatever exists, lives; whence to be and to live are one and the same: there is also a similarity in the two words themselves, both in shape and sound. These two verbs are distinctive in the future; thus, when used by God, as Genesis, chapter i. verses 3, 6, 14, יְהִי אֹרֶךְ “Let there be light,” יְהִי רָקִיעַ “Let there be an expanse,” יְהִי מְאֹרֹת “Let there be luminaries.” The word יְהִי expresses command; but where the same is used by man it is in the optative mood, as Exodus, chap. x. ver. 10, יְהִי ה' עִמָּכֶם “May the Lord be with you;” and I. Kings, chap. viii. ver. 57, יְהִי ה' אֱלֹהֵינוּ עִמָּנוּ “May the Lord our God be with us,” &c.

asked, בָּהֵל he terrified ; also whose second rad. is ' or ו consonant, as אָיַב he hated, נָוַע he va-

whence it will appear that the above reason for the transposition of יְהִי for יְהִי namely, for the better pronunciation, cannot be applied to the Deity, by whom the word יְהִי was first used at the creation, as before stated ; after which the same verb is found in its original form, as Exodus, ch. iii. v. 14, אֶהְיֶה “ I am, or I will be ;” and Exodus, ch. xx. ver. 3, לֹא יִהְיֶה “ There shall not be to you,” &c. Hence it is evident, that the rule of contraction of the word, and the transposition of the vowels, is not general, but that the same proceeds from some other cause will appear from the remarks the author has made on the following passages, beginning with the first verse in the bible :—“ In the beginning God created,” &c. The word בְּרֵאשִׁית being composed of בּ in or with, and רֵאשִׁית a substantive fem. in construction, signifying beginning, also the first, from ר. ראש, and is in general followed by another noun, as Jeremiah, chap. i. ver. 1, בְּרֵאשִׁית מַמְלַכֶּת יְהוֹיָכִים “ In the beginning of the reign of Jehoyachim ;” again, Proverbs, chap. i. ver. 7, “ The fear of God רֵאשִׁית דַּעַת is the beginning of wisdom :” the word רֵאשִׁית alludes to priority ; and since there was nothing prior to the creation except God, who is called רֵאשִׁית being the first cause of all things, from hence the word בְּרֵאשִׁית derives its meaning, as will appear from the conclusion.

The next remark is on Genesis, ch. ii. ver. 4, “ These are the production of the heavens and earth, בְּהִבְרָאם (literally) when they were created,” and, according to the rule of grammar, in their being created ; neither of these bears sense with the rest of the verse. The mystery of this word is notified by the letter (ה), which in all printed bibles is of less size than the rest of the alphabet ; the purport of which will be found the object of this observation:

nished ; such verbs are for the most part regular, except, 1. the termination (י) is changed to (-)

The third remark is on Isaiah, chapter xxvi. verse 4, **יְהוָה יָצַר עוֹלָמִים** " **כִּי בִיָּהּ** " For with יְהוָה yoh the Lord created the world : " the meaning of this verse appears very unintelligible.

The fourth and last remark is on Psalm xxxiii. verse 6, **בְּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ יְהוָה כָּל צְבָאִם** " By the word of God the heavens were made, and by the breadth of his mouth all the hosts of them." The difficulty of this verse is, first, to know the word by which the heavens were made ; secondly, how to apply the latter part of this verse to the Deity. These are phrases peculiar to the Hebrew language, which in many places cannot be literally comprehended. Innumerable instances might be produced to shew the inconsistencies, improprieties, and obscurities, which must often occur to the mind of an attentive reader, occasioned from an incorrect and unintelligible translation, originating from the translator not being fully conversant with the true import of the original.

Such has been the principal object of the preceding quotations, whence it will appear, that the comprehension of the above four verses depends on the knowledge of one word, viz. the first and only appellation of the Deity—the word יְהוָה, for the import of which see page 19, where the reader will find that these two letters are emblematical, representing the Eternal Existence ; and in observing these two characters attentively, the knowledge of eternity will present itself ; as will appear from the explanation of these verses, viz. **בְּרֵאשִׁית** with the first ; here the reader will observe, that there is but one who is called **רֵאשִׁית** emblematically יְהוָה comprising eternity, i. e. with that power of יְהוָה namely, with his own power, created he the world. This will be more fully

on account of א, as שאל for שאל second masc. imper.; 2. that ה instead of quiescent (:) takes a compound vowel, as הפך &c.

elucidated by the next remark. The word בְּהִבְרָאָם viz. בְּ with, ה i. e. with that aspirate sound hee or yehee בְּרָא created he אֱלֹהִים them : the point (·) the mark of ' yud, when joined to ה, before or after, produces the same sound as when placed under. This is confirmed by the third remark, viz. צוֹר בְּיָהּ הֵ"ה for with יָהּ i. e. with the power of יָהּ being the composition of יְהִי a word used by God at the creation, alluding to the fourth remark, viz. "By the word of God the heavens were made:" this word is specified in the latter part of the verse, namely, "by the breadth of his mouth," i. e. a word distinguished from the breathing of the lungs, peculiar to the Hebrew language, thus, ה hee, or יְהִי yehee, being the only word in the bible whose sound is produced by nature : the same was used by God at the creation, as before noticed, to shew by what facility this wonderful performance came into existence,—namely, by the sound yehee, the production of nature, being the representation of eternity : this could not have been comprehended had the word remained in its original state, יְהִי or יְהִיָּה. The contraction of the word, as also the transposition of the vowels, is therefore consistent with the above quotations.

LESSON VII.

ON DEFECTIVE VERBS.

RULE 62.—Defective verbs are such as lose one or more of their radical letters, either first, second, or third; some which lose both first and third radical; an example of each will be given, as far as they are defective in themselves; conjugations, moods, and tenses omitted, which are regular, like those of the foregoing examples.

ABSTRACT.

Hith-poa ngiel	Hiph-ngal.	Hiph ngil.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kal or Poa	
הִתְנַגַּשׁ	הִנֵּגַשׁ	הִנֵּיִשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	Preter.
הִתְנַגֵּשׁ		הִנֵּגֵשׁ		נִגֵּשׁ	הִנֵּגֵשׁ	נִגֵּשׁ	Imperative.
יִתְנַגֵּשׁ	יִגַּשׁ	יִנֵּיִשׁ	יִנֵּגֵשׁ	יִנֵּגֵשׁ	יִנֵּגֵשׁ	יִגַּשׁ	Future.
הִתְנַגֹּשׁ	הִנֵּגֹשׁ	הִנֵּיֹשׁ	נִגֹּשׁ	נִגֹּשׁ	הִנֵּגֹשׁ	נִגֹּשׁ	Infinitive.
מִתְנַגֵּשׁ		מִנֵּיִשׁ	מִנֵּגֵשׁ	מִנֵּגֵשׁ		נִגֵּשׁ	Participle A.
	מִנֵּגֵשׁ				נִגֵּשׁ	נִגֹּשׁ	Participle P.

OBSERVATIONS.

First.—Defective verbs in first rad. נ are regular in the preter and participle of kal; in the light conjugations נ is omitted, and compensated by a double dagesh after any of the formatives, except the second rad. is one of the letters נָעֻם, they are then regular, as נָעֻם יִנְהֹג יִנְהֹג יִנְהֹג; אַחֲרָהּ, they are then regular, as נָעֻם יִנְהֹג יִנְהֹג; also in verbs in the form of קוֹם, as קוֹם יִנְהֹג יִנְהֹג. נִגֹּשׁ.

RULE 63.—Defective in the first rad. are such whose first letter of the root is ג, as גָּשׁ he approached, one with ל, as לָקַח he took, and nine with ׳, which are in general omitted; and after

Secondly.—The vowels are regular, except—1. where the first syllable in regular verbs ends in quiescent (:); in the above it ends in double dagesh, as הִגִּישׁ hig-gish, like הִלְמִיד hil-mid.—2. The imper. and infin. kal terminate in (.), and ת is added to the latter, as גִּשׁתָּ גִשׁתָּ, except the third radical be ע or ח, as טַעַת פַּחַת root נָטַע נָטַח. The future in kal terminates in (-), except the root נָבַל; ך is retained, as יָבַל תְּבֹל &c.: the formatives in huphal have (.) instead of ך on account of dagesh.

Thirdly.—The root לָקַח is reg. in the pret. and pres. of kal, in the imper. fut. infin. ל is omitted, they terminate in (-), as יִקַּח קַח; the infin. adds ת, as לִקְחָתָּ. In the other conjugations some retain ל, as וְתִלְקַח אֶסְתֵּר “And Esther was taken,” chap. ii. ver. 16; ל is sometimes omitted in the light conjugations, as Genesis, ch. xii. ver. 15, וְתִקַּח “And she was taken,” fut. huph. The root לָתַע to break, is found once defective, Job, ch. iv. ver. 10, וְשִׁנֵּי בָּפְרִים נִתְּעוּ “And the teeth of the young lions were broken,” for נִלְתְּעוּ.

Fourthly.—The root נָשָׂא he lifted up, and נָסַע he departed, sometimes omit dagesh, as וַיִּסְעוּ and וַיִּשְׂאוּ; the same dagesh is often omitted from לָקַח, as וַיִּקְחוּ.

Fifthly.—Verbs defective in ג, some of the persons in the preter of niph. and peengiel are the same; such words can only be distinguished from the sense, as Exodus, ch. iii.

the formatives האמנתי the first rad. is compensated by double dagesh in the second rad. as יִנָּשׁ for יִנָּשׁ third masc. future of kal.

ver. 22, וְנִצַּלְתֶּם “And ye shall spoil Egypt,” the third masc. plural peengiel, where the dagesh in צ shews the dagesh conjugation, like וְדִבַּרְתֶּם from דִּבֵּר.

Sixthly.—Defective with י first rad. are such whose second rad. is צ, as יֵצֵא יֵצֵא יֵצֵא which lose י, and compensation is made by dagesh, like those with נ, as וְנִצַּבְתָּ אֲצֵנָה; these two יֵצֵא יֵצֵא sometimes follow the same rule, as לֹא רָנִיחַ Psalm cv. ver. 14, and in Leviticus, chapter xix. verse 17, לֹא תִקְפוּ; these two יֵצֵא יֵצֵא are found twice defective in י.

Seventhly.—Defective in first and third rad. are such as have נ in both first and third rad. as נָתַן he gave or placed, and is thus declined, viz. in the pret. of kal the first and second pers. sing. and plur. the last נ is omitted, compensated by double dagesh in the pronoun thus, נָתַתָּ נָתַתָּ, plur. נָתַתֶּם; in the future the first נ is omitted, as יִתֵּן for יִנָּתֵן the imper. is יֵת; the infin. both נ are omitted, and ת is added, as לָתֵת תֵּת to give, with affixes יִתֵּן my giving, &c.

Eighthly.—Defective in the second rad. are—1. those whose second and third rad. are the same, as סָבַב (see observation on the same);—2. those with נ second rad. as אָנַף he was angry, whence comes אָנַף anger, and with the affixes אָנַף אָנַף; dagesh in פ compensates for נ second rad.

Ninthly.—Defective in the third rad. are those whose third rad. is נ or ת, which are omitted before the personal pronouns נו and ת, as כָּרַת for כָּרַתָּ root כָּרַת, and נָתַנוּ for נָתַנוּ root נָתַן.

RULE 64.—Of a verb whose second and third radicals are the same; as, **סָבַב** he encompassed.

Hith-poa-ngiel.	Huph-ngal.	Hiph ngil.	Pu-ngal.	Pee ngiel.	Niph ngal.	Kal or Poa.	
הִסְתַּבֵּב	הִסְבֵּב	הִסְבֵּב	סָבַב	סָבַב	נָסַב	סָב	Preter.
הִסְתַּבֵּב	—	הִסְבֵּב	—	סָבַב	הִסְבֵּב	סֹבֵב	Imperative.
יִסְתַּבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	Future.
הִסְתַּבֵּב	הִסְבֵּב	הִסְבֵּב	סָבַב	סָבַב	הִסְבֵּב	סֹבֵב	Infinitive.
מִסְתַּבֵּב	—	מִסְבֵּב	—	מִסְבֵּב	—	סָבַב	Participle A.
—	מוֹסְבֵּב	—	מִסְבֵּב	—	נָסַב	סָבִיב	Participle P.

OBSERVATIONS.

First.—Verbs in the form of the above table are called **כְּפֻלִּים** doubling, i. e. the second rad. being doubled; as, **קָרַךְ** he bowed, **כָּתַת** &c. which are usually declined thus: in the preter of the light conjugations one of the two letters and the preceding vowel (ר) are cut off, as above, and before the affix pronoun compensation is made by double dagesh in the remaining letter, as **הִסְבֵּה סָבוּ סָבָה** &c.; the formatives take a long vowel, as **נָסֹב יִסְבֵּב**, except some in the fut. which retain their regular vowels, as **אֶקֹּד**.

Secondly.—In the preter of the light conjugations ו is inserted in the first and second pers. sing. and plur. before the affixes, thus, **נָסַבְתִּי סָבוּת** &c.

Thirdly.—י is inserted before the affix **נָה**, as **תִּסְבִּינָה** third pers. fem. sing. future peengiel.

Fourthly.—The dagesh conjugation retains the second radical, as **הִסְתַּבֵּב סָבַב סָבַב**, except root **קָלַל** in the future of peengiel, one ל is omitted, and ו is changed to (ו), as **וַתִּקַּל וַאֲקַל**; ו conversive to the future of kal changes ו to short (ו), as **וַיִּהְיֶה** like **וַיִּקַּם** and in hiph. (ו) is changed to (ו), as **וַיִּגַּל** like **וַיִּקַּם**; the roots **בָּרַר** and **סָרַר** retain (ר) in the preter of kal, as **סָרָה סָר בָּרָה בָּר** to compensate for dagesh in ר; these two **עוֹל דָּוָם** are the same as **דָּמָם** and **עָלַל**, like **קוּם** and **סָבַב**; and are by some considered quiescent, and by others defective.

Fifthly.—The root **חָלַל** the characteristic ה of hiph. takes (ח) instead of (ח), as **אֶתָּה הַחֲלוּתָ** Deuteronomy, chap. iii. ver. 24; the rest follow the verb **סָבַב**.

(1) CONVERSIVE.

RULE 65.—**ו** prefixed to a verb in the preter changes its sense to the future; as, **אמר** he said, **ואמר** and he shall or will say, except the same be preceded by another verb in the preter, as Psalm cxlviii. ver. 5, **הוא צוה וַיִּבְרָא** “He commanded, and they were created:” the **ו** joined to the second verb is conjunctive only.*

* In the explanation of the above rule, as described by grammarians in general, there appears a defect in grammar, from whence arise two powerful arguments, viz.—First, on the transposition of the two tenses, for which no reason has ever been assigned, an observation which seldom escapes the learner’s notice, who, conformably to this sacred study, expresses a desire to know the cause of such change.—Second, on the division of time, the imperfect and pluperfect of the preter, as also the first and second future, which in all languages are distinguished by the help of auxiliary verbs; none of these terms are found in the Hebrew, nor has any substitute ever been described by grammarians to supply their deficiency. From these principles the author is induced to present the following observations, in order to shew, that the Hebrew grammar surpasses those of all other languages, and that all disputations in opposition thereto originate either from neglect or imperfections of the transcriber, as will appear from the following remarks on the rule of **ו** conversive, whose principal use (the reader will find) is to point out the division of time in both tenses much more intelligibly than from the comprehension of auxiliary verbs, except the signification of **ו**, which when

RULE 66.—**ל** prefixed to a verb in the future with (-), and dagesh in the formative, changes its sense to the preter ; as, **יֹאמַר** he shall or will say, **וַיֹּאמַר** and he said ; before the formative **נ** the **ל** takes (**ט**), as **וַיִּתֵּן** and I gave ; if with any other vowel **ל** is conjunctive only, as **וְאֵלְכָה וְאֶרְאֶנִּי** “ I will go and see him,” Genesis, chap. xlv. ver. 1.

prefixed to the preter retains its power of conjunctive (and), but when to the future it is adverbial (then). The difference between the two words according to grammar is this—the adverb alludes to some prior cause ; but the conjunctive (and) only joins words in one sentence, as will appear from the following observations.

The root in the Hebrew being the third masculine singular (as stated in rule 46) is invariably the preterpluperfect, which will be shewn from the root **הָיָה** he or it was, whence all Hebrew roots are regulated (*see observation page 80, also observation on הָיָה pages 10, 11, 12*) where the reader will find that the root **הָיָה** alludes emblematically to the Deity, whose existence is indeterminate ; it is therefore evident that the above verb is the preterpluperfect ; the imperfect of the same verb the reader will find clearly expressed by **ל** conversive to the future ; as Genesis, chap. i. ver. 3, “ And God said, let there be light, **וַיְהִי אֹר** and there was light,” instantly, without intermission of time : the same distinction of time will be observed respecting the future, viz. the first future is the original, made by the formatives (the letters **תָּן**) to the root, expressing the object to be done intensely, without any interposition of time, as, *ibid*, “ And God said, **וְהָיָה אֹר**

RULE 67.—^ל conversive to the future to verbs quiescent in ^ה third radical causes ^ה to be omitted; as, ^{וַיַּעַשׂ} for ^{וַיַּעֲשֶׂה}, root ^{עָשָׂה} he made.

let there be light,"* immediately. The second future is comprehended from the power of ^ל conversive to the preter; as, Genesis, chapter i. verses 14, 15, ^{וְהָיוּ} "And they shall be (speaking of the two great lights) for signs and seasons," &c.; which will be found useful hereafter: such are the terms of the second future. The same distinction the reader will find, by due attention to the root, throughout the whole bible; as, ^{בָּרָא} and ^{וַיִּבְרָא} both signify the same—he created; the former, which is the root, is the preterpluperfect; as such it is understood in the first chapter of the bible: "In the beginning ^{בָּרָא} אֱלֹהִים God created the elements," that is, the composition of the whole universe, which afterwards became in existence; but ^{וַיִּבְרָא} verse 27, is the imperfect, "thus created he man," who did not exist till he received the breath of life; the word ^{וַיִּבְרָא} is therefore evidently the preterimperfect: the same will be observed in the root ^{אָמַר} and ^{וַיֹּאמֶר} both signify he said; the first is the pluperfect, as Genesis, ch. xxxii. v. 5, ^{כֹּה אָמַר עֲבָדְךָ יַעֲקֹב} "Thus said thy servant Jacob," (when he sent them); but ^{וַיֹּאמֶר} "Then said he," is always the preterimperfect; as such it is understood in the first chapter of Genesis, where it is with ^ל conversive, as ^{וַיִּקְרָא}, ^{וַיַּעַשׂ}, &c. ^{וַיִּתֵּן אֱלֹהִים} each alluding to some prior cause, comprehended from the sense of the sentence: the same the reader will find in Leviticus, chapter xxiii. verse 3, ^{אִם בַּחֲקֹתַי תֵּלְכוּ וְאֵת}

* This mode of expression is by some grammarians considered the imperative, also the first future—to commence immediately, and in some instances to continue without limit.

RULE 68.—The adverb **טָרָם** not yet, and the participle **אָז** then, coming before a verb in the future, changes its sense to the preter; as, Exodus, chap. xv. ver. 1, **אָז יָשִׁיר מֹשֶׁה** “Then Moses sang,” **אָז יְדַבֵּר** “Then spake Joshua,” verses 10, 12, **טָרָם יִצְמַח** “Did not yet sprout,” Genesis, chap. ii. ver. 5.

מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אוֹתָם וְנָתַתִּי גֶשְׁמֶכֶם בְּעֵתָם וְנָתַתָּה

“If ye walk in my statutes, and keep my commandments and do them, then will I give you rain in its due season, and the earth shall yield her increase,” &c.—

The reader will observe the verbs **תֵּלְכוּ** ye shall walk, and **תִּשְׁמְרוּ** ye shall keep, being the first future, are unlimited, i. e. ye shall always keep them; but the other verbs, viz. **וַעֲשִׂיתֶם** and do them, **וְנָתַתִּי** then will I give, and **וְנָתַתָּה** then shall the earth produce; these verbs are originally in the preter, and are made future by **ו** conversive; are therefore considered as the second future, relating to some priority: many more instances might be produced; however those above stated, the author trusts, will prove sufficient to substantiate the above rule.

THE DIVISION OF THE ALPHABET INTO RADICALS AND SERVILES.

RULE 69.—The twenty-two letters of the alphabet are divided into—

Eleven radicals טח ספר נזע צדק forming the root of a word ;

Eleven serviles איתן משה וכלב shewing the various parts of speech.*

Serviles may become radicals in such words as are composed of servile letters only ; as, הָיָה he was, אָכַל he eat ; they are only called serviles when they serve to shew number, person, and gender ; also to constitute the inseparable pronouns, or to supply the place of adverbs, prepositions, conjunctions, &c.

* The Hebrew language (as noticed in rule 23) has but two parts of speech—a noun and a verb ; the rest are supplied by letters from whence they receive their appellation of serviles, for the reason already given. The author's remarks relative to their power when joined to verbs are as follow :—First, that from the addition of five servile letters to the root of a verb transitive are formed seven conjugations, forty-six moods and tenses ; and with the addition of five more of the servile letters are expressed the different persons, number, and gender in all the conjugations (*see general table of verbs*), where the reader will find 235 distinct words modified from the root ; and by adding the personal pronouns, as noticed in the table of affixes, to the root, the number of words deduced from the first conjugation are 221, which make a total of 456 ; and if these personal affixes are joined to peengiel and hiphil, as the rest do not admit of personal affixes, there will appear no less than 1368 distinctive words derived from the root ; the whole of which the reader will find at one view in the general table for the declension of verbs, invented by the author : this may be considered as an additional proof of the power and beauty of the language, as also the necessity of the vowel points.

RULE 70.—Servile letters joined to verbs and nouns, thus:—

These six תהימן } are postfixed { to the pret. } in all the
 These four יונה } to shew num. { to the imp. } conjuga-
 } pers. & gen. { and future } tions.

These four איתנ } are pre- { to mark the different per-
 These four בכלם } fixed { sons in the future.
 } to the infin. occasionally.

These seven משה וכלב* are prefixed to nouns and adverbs, signifying as follows:—

מ Preposition—from, out of, &c.; takes

(.), before the letters אהחזער (..)

מ is also the characteristic of the participle or the hemantiv, distinguished by the vowels and dagesh (rule 11.)

ש Relative—who, which, that; takes
 (v).

ה Demonstrative, vocative, emphatic—the, &c.; takes (-).

These prefixes cause a double dagesh in the succeeding letter if capable (rule 10).

ה is also interrogative and admirative;—it takes (-).

* The above seven prefixes are derived from distinct words—both have the same meaning; the difference between the affix and the distinct word is in quantity or quality of the object to which they are joined, thus:—

מ from מן a preposition; both signify from, as Genesis, chapter ii. verse 17, ומיעץ הדעת “But from the tree,” i. e. the smallest portion; but, ibid, chap. iii. ver. 12, “And she gave me, מן העץ from the tree,” &c. meaning a great part.

ש from אשר the relative pronoun, as Psalm cxlvi. ver. 5, שאל יעקב “That the God of Jacob.”

ה from הן an adverb of interjection, pointing out the object, as הבית that house, האיש that man.

ו from ו a noun, signifying a hook, used to join or disjoin things, as Exod. chap. xxxviii. v. 28, עשה ווים לעמודים “He made hooks for the pillars,” the only word in the bible whose first rad. is ו, and is therefore considered a servile in the beginning of all other words whence it is derived, namely to join and connect sentences; as, ואני ואתה I and thou; or disjoin, as ואביו ואמו his father or his mother.

י Conjunctive or disjunctive—and, if, but, when ; takes (:), before a labial or another (:) it takes י, before a pause or monosyllable it has (·).

כ Similitude—as, so, like as.

ל Dative—to, into, about, &c.

ב Ablative—in, on, among.

These three,* whose original vowel is (:), except before an accent or monosyllable, when they take (·), before (:) they take (·), before the letters וכלב take (·), and (:) is omitted, as ויהי for ויהי &c.

These four אלבש may be serviles in the beginning of a word, otherwise they must be considered as radicals.

כ from כן an adverb of similitude—like, as, so; and if כ is prefixed to two nouns in construction, each expresses similitude; as, כִּי כְמוֹךָ כִּי כְמוֹרָה “Thou art like Pharaoh, and Pharaoh like thee.”

ל from אל adverb—to, towards, into, near.

ב from בן preposition—in or on, between; as, בִּי in me, בֵּינִי between me, וּבֵינֶךָ and between thee.

* The prefixes ב ל כ, whose original vowel is (:) shevva, admit of the following exceptions:—1st, before a monosyllable, an accent, or the demonstrative pronoun, also before the infinitive ת with two (··) or two (--) they take (·), as לְשֹׁבֶת לְדַעַת בּוֹה כְּהֵנָה &c.; 2d, before a compound vowel it takes the same uncompounded, as בְּאֵמֹר לְעִמּוֹר בְּאֵרִי 3d, before the word אֲדֹנִי my Lord, or the letters יְהוָה with the same vowels; the prefixes וכלב take (·), as יְהוָה בְּאֲדֹנִי לְאֲדֹנִי בְּאֲדֹנִי the last is read וְאֲדֹנִי; but before the word אֱלֹהִים God, or the letters יְהוָה with the same vowels the prefixes have (··), as בְּאֱלֹהִים &c. If these attributes are prefixed by the letters משה they retain their vowels, as בְּמִים בְּמִים 5th, before a period they have (·), as בְּמִים 6th, the letters וכלב prefixed to nouns with ה emphatic, or the characteristic of niph. hiph. and huph. usually cause ה to be omitted, and take its vowel, as בְּשָׁמַיִם וּבְהָאָרֶץ for בְּשָׁמַיִם וּבְהָאָרֶץ in the heavens and in the earth; the article (the) is understood from the vowel (·) instead of (:).

NOTE.—The learner is recommended to copy the above seven serviles, and to lay them before him in his first attempt to translate the Hebrew into English, as it will greatly assist him in pointing out the radicals from the serviles; the meaning of the latter he will find before him, and for that of the root he must refer to the Lexicon.

LESSON IX.

THE DIVISION OF NOUNS.

RULE 71.—There are four kinds of Nouns, the radical, the infinitive, the participle, and the hemantiv, except a few which are primitive.

RULE 72.—Radical nouns are such as are composed of the same radical letters as the verb, which is the root of all words, both regular and irregular.*

OBSERVATIONS.

* Regular nouns may be derived from kal, peengiel, or pungal, distinguished from the verb by the change of vowels; thus, מֶלֶךְ a king, root מִלַּךְ he reigned, חָפֵץ a desire, root חָפַץ he delighted, קָדַשׁ holy, root קָדַשׁ he made holy; those which are in the form of peengiel and pungal retain the same vowels, as חָבֵל a mast, סֻלָּם a ladder; all such nouns are regular, containing the three radical letters of the root from whence they are derived: some radical nouns are defective, derived from irregular verbs, and therefore lose some of their radical letters in the following manner, viz.

1. Defective nouns in first rad. י; as, עֵדָה an assembly, עֵצָה a counsel, r. יָעַד he appointed, and יָעַץ he counselled.

2. Defective in the second rad. ו or י; as, נֶגֶר a stranger, r. נָגַד to sojourn, לֹץ a scorner, r. לָוַן to scorn, חֵלֶל strength, עֵין the eye, from חָלַל; also those defective in נ, as אַף anger, r. אָנַף he was angry, אַתָּה thou, from אָנַח חֲטָה חָנַט.

RULE 73.—The infinitive noun is the infinitive mood—the name of the action (*see rule 53*); as, גדול great, r. גָּדַל he magnified; also nouns ending in ת with (ֿֿ) or (ֿֿֿ), as שֵׁבֶת a seat, דַּעַת knowledge, r. יָדַע יָשַׁב; the root נָשָׂא he lifted up, whence comes the infinitive kal שִׂיטָה exaltation, forgiveness; those ending in וֹת and וֹת, as חֲצוֹת middle, גְּלוּת captivity, are derived from verbs נָחַי לִי, roots חָצָה גָּלָה (*rule 60*); those which have וֹ or וֹ in the place of the second rad. as אֹר light, טוֹב good, root the same, (*see obs. 4 on rule 58*) except חֹק a statue or law, from חָקַק.

RULE 74.—The participle noun, so called from its quality in being both noun and verb; as, שׁוֹמֵר one man who is watching, also a watchman, חֹשֶׁךְ darkness, r. חָשַׁךְ he hid or darkened, מְלַמֵּד a teacher, r. לָמַד peengiel; some are derived from irregular verbs, as וָנֶד a fugitive and a wanderer, roots נִוַּע and נִוַּד.

3. Defective in the third rad. ה as אָב or אָבִי a father, r. אָבָה he was willing, בֵּן a son, from בָּנָה he built; some are regular, as שָׁנָה a year, from שָׁנָה he repeated, &c.; ה is sometimes changed to וֹ consonant, as עָנָו meek, r. עָנָה he afflicted.

4. Some nouns double the first and second rad.; as גִּלְגָּל or גֵּל a heap, r. גָּלַל and וְכָלְכָלוּ r. כָּוַל and כָּלַל; all such nouns are considered as radical nouns.

RULE 75.—The hemantiv noun; that is, such nouns as are made from verbs by adding one or more of the letters האמנתי to the root; as, תלמוד a disciple, r. למד, משפט judgment, r. שפט he judged.

OBSERVATIONS. : שילוח שנים

The letters האמנתי are added to the root in the following manner:—א in the beginning, as אכזב a liar, from כזב he told lies; the ת both in the beginning or end, as תלמוד a scholar, עטרת a crown, r. למד, עטר; ה generally at the end to form nouns fem. as צדקה justice, r. צדק; מ in the beginning, as מקום a place, r. קום; נ is commonly at the end, as שלחן a table, r. שלח he sent forth; י in the beginning to form nouns proper, as יצחק r. צחק; ישמעל from שמע and אל God heard, in the middle to form adjectives, as אדיר mighty, עשיר rich, r. עשר אדר and at the end of a word to form numeral or national adjectives, as מצרי an Egyptian, r. מצר he oppressed, נכרי a stranger, עברי an Ebrew, שני second, שלישי third, &c.; ו is always a vowel at the end of a word, as גבור strong, r. גבר he prevailed, מלכות a kingdom, r. מלך; in nouns feminine ו or ו is put before the last syllable, as גבורה גדולה &c.

From these observations relative to the division of nouns the learner may easily discover the state of the one before him—whether regular, quiescent, or defective, a radical, infinitive, participle, or hemantiv noun: with regard to the other circumstances of a noun, viz. number, gender, absolute or in construction, simple or with affixes, (which has already been noticed in the rules of etymology) as also the power of the servile letters, the only thing left is the rule of finding the root; but previous to this, something more must be observed about the verb.

RULE 76.—There are several more distinct verbs in the bible, besides those stated in rules 50 and 51; these are called double irregular, the number of which, together with those already noticed, is twenty-seven—the same number as the letters in the alphabet, including the five finals: an example of each the learner will find in rule 82.

RULE 77.—Verbs having a two-fold irregularity are varied according to each of them, viz. the root **יָרָה** he celebrated, in hiph. third plur. pret. **הִירִי**, fut. **יִירִי**, like **יָשַׁב** and **נָלַה**, the root **נָטָה** he inclined, infin. hiph. **לְהִטּוֹתָהּ**, Numbers, chap. xxii. ver. 3, like **נָגַשׁ** and **נָלַה**.

RULE 78.—Words composed of more than three radicals the reader will find in the Lexicon at the end of every letter, distinguished thus:—

1. **מְכוּפָּלִים** From the power of doubling; i. e. two out of the three radical letters are double, to compensate for the defect of the third; as, **נִלְנַל**, **דִּרְדַּר**, from **נָלַל** **דָּרַר** and **כָּלַל** roots **קִיר כּוֹל** &c.
2. **מְרוּבָּעִים** From the form of four; i. e. such words as have four different radicals; as, **בְּרִזָּל** iron, **נְחֹשֶׁת** brass, **פָּרַדִּס** paradise.
3. **מְחוּמָּשִׁים** From the form of five; i. e. such as have five different letters; as, **צִפְרִידַע** frog, **זֶלְעָפָה** burning, or trembling: most words of this form are nouns, except a few, as **פָּרִשׁוּ** “He spread,” Job, chap. xxvi. **וְכִלְכַּלְתִּי** “I will nourish ye,” Genesis, ch. xlv. v. 11, r. **כּוֹל**.

RULE 79.—Sometimes an undeclinable part of speech is the root, and accordingly inserted in the Lexicon without the vowel point, to shew that the same has no meaning, but is placed as the root for several other words which are derived from it, such as verbs, nouns, adverbs, prepositions, particles, &c.; as, **עַתָּה** time, root **עַתָּה**; **כָּל** all, r. **כָּלָל**; **אִתְּ** with, r. **אִתְּתָה**; **אִם** a mother, r. **אִמָּם**; **אַתָּה** thou, r. **אַתְּ** &c.; **שָׁכַם** hiph. **הִשְׁכִּים** he rose up early, **בָּרַל** niph. **נִבְרַל** he separated.

RULE 80.—Sometimes the noun, or some other part of speech, is put as the root in the Lexicon, from whence are formed verbs in almost every conjugation, excepting kal; as, **לֶחֶם** food, niph. **נִלָּחַם** he fought; **דָּבָר** a word, pee-
ngiel **דָּבַר** he spoke; **שֶׁבַע** seven, niph. **נִשְׁבַּע** he swore; **נִגַּד** before, hiph. **הִנְגִיד** he declared, &c.

OBSERVATIONS.

The several divisions of verbs are described by the letters **פִּעֵל**, this word (as noticed in rule 44) grammarians have made use of,—1st, for an example of a verb; 2dly, to form the different conjugations; 3dly, as a guide for the distinction of the several kinds of verbs, by way of contraction, whence all the roots in the language are exem-

RULE 81.—Adverbs, prepositions, and other particles of monosyllables, some of which are primitives, may be simple, as גם also, אַל not, אַז then, שֶׁל of; or compound, as בְּתוֹךְ within, בְּחוּץ without; and with the affixes, as בִּי in me, בְּךָ in thee, בָּהֶם in them, the same with the rest of the pronouns.

plified; thus, the root שָׁמַר; the שׁ is termed פֿ"הפעל the first rad.; the ע"הפעל מ the second radical; the ר ל"הפעל the third rad.; and with the addition of the two words, viz. נָחִי quiescent, and חָסְרִי defective, are all the irregular verbs notified; as, יָשַׁב is termed פ"י נָחִי quiescent in first rad. יָ; עָלָם, קוּם, נָחִי ע"י quiescent in second rad. ו; לָא, מָצָא, נָחִי ל"י quiescent in third radical א; נָלַח, חָסְרִי פ"נ נָחִי quiescent in third rad. ה; נָגַשׁ, חָסְרִי פ"נ נָחִי defective in first rad. נ; סָבַב the term of כְּפּוּלִים i. e. doubling, as will appear in the following table.

RULE 82.—The several divisions of verbs.

שְׁלֵמִים	Perfect, i. e. all such verbs as retain their three radical letters throughout all the conjugations, as	שָׁמַר פָּקַד
נָחִים	Quiescent, i. e. such as have one or more of the letters אהיו in the root, of which there are twelve, viz.	
נָחִי פִּי"א	Quiescent in 1st rad. א as	אָמַר
פִּי"י	1st rad. י as	יָשַׁב
עִי"י	2d rad. י as	קוּם שׁוּב
עִי"ו	2d rad. ו as	בִּין
לִי"א	3d rad. א as	מָצָא
לִי"ה	3d rad. ה as	נָלַה
פִּי"א וּלִי"ה	1st rad. א & 3d rad. ה as	אָפַה
פִּי"י וּלִי"ה	1st rad. י & 3d rad. ה as	יָרַה
פִּי"ו וּלִי"ה	1st rad. ו & 3d rad. ה as	יָצָא
עִי"י וּלִי"ה	2d rad. י & 3d rad. ה as	הִיָּה
עִי"א וּלִי"ה	2d rad. א & 3d rad. ה as	רָאָה
עִי"ו וּלִי"ה	2d rad. ו & 3d rad. ה as	בּוֹא
חֲסָרִים	Defective.	
חֲסָרִי פִּי"נ	Defective in 1st rad. נ as	נָנַשׁ
פִּי"ל	1st rad. ל as	לָקַח
עִי"נ	2d rad. נ as	אָנַף
לִי"נ	3d rad. נ as	חָתַן
פִּי"נ וּנְחִי לִי"א	1st rad. נ & Quies. 3d r. א as	נָשָׂא
פִּי"נ לִי"ה	1st rad. נ & Quies. 3d r. ה as	נָטָה
הַקְצוּזוֹת	both ends 1st and 3d rad. נ as	נָתַן
לִי"ת	3d rad. ת as	פָּתַח
כְּפּוּלִים	Such as double the 2d rad. as	סָבַב
חֲסָרִי פִּי"נ וּכְפּוּלִי עִי"ו	Defective 1st rad. נ and doubling the 2d as	נָדַד
נָחִי פִּי"י וּכְפּוּלִי עִי"ו	Quiescent 1st rad. י and doubling the 2d as	יָלַל
מְכּוּפָּלִים	Such whose 1st and 2d rad. are the same as	רָדַד
מְרּוּבָּעִים	Such as have four radicals, as	פָּרַשׁוּ
מְחּוּמָּשִׁים	Such as have five radicals, as	צָפַרְדַּע

LESSON X.

TO FIND THE ROOT OF A VERB.

RULE 83.—After the servile letters are noticed, the remainder must be the root, the meaning of which will be found in the Lexicon, where the root of every word is first placed in alphabetical order, and then the words derived from it: if there are three letters, the root may be regular; as, וְשָׁמַר and they shall observe, ׀ conjunctive and conversive, ׀ the pronoun of the third person plur. preter, root שָׁמַר; or irregular, as וַעֲשִׂיתֶם and do them, root עָשָׂה he did; ה third radical is changed to ׀.

See rule 60, observation 1.

OBSERVATIONS.

1. Words of two letters with a long vowel, place ׀ or ׀ between, as לֵץ from לֹץ to scorn, עַיִן eye, r. עֵין; but if with a short vowel, the word is defective; derived from a defective verb, as אַף anger, r. אָנַף, אַתְּ r. אָנַת, גַּל from גָּלַל; before a final addition, compensation is made by double dagesh, as אָפִי &c.

2. If the prefixes hemantiv have a short vowel, and dagesh in the succeeding letters, put ׀ for the first radical,

RULE 84.—If two or only one letter remains, the word is defective, derived from an irregular verb; and in order to find the root, place ' , ג, or ל before, ' or ו between, or ה at the end, or double the second radical; in either of these cases the root will be found.

as מַתָּנָה a gift, r. נָתַן he gave, or ' as מִנְחָה an offering, r. נָח; and if the two remaining letters are קח, place ל before it, as אֶקַח I will take, or לָקַח he took.

3. After the servile letters are noticed, if there remain but one, it must be considered as the second radical; put ה for the third radical; and if ו or ו precede the second, place ' for the first, (*by rule 56*) as מוֹסֵר instruction, r. יָסַר, מוֹשֵׁב a seat, r. יָשַׁב; otherwise the first radical is ג, which in general is compensated by double dagesh after the formatives, (*see rule 63*) as רִיטָה, r. וִיטָה; and if the root is not found in the letter ג, place ' for its first radical, as תַּקְפֹּי לֵא Leviticus, chapter xix. verse 27, r. יָקַף being one of the nine verbs defective in ' (*rule 62, observation 6*) or ל by the preceding rule.

NOTE.—Words consisting of many letters, as וּלְמוֹעֲדִים two only are radicals, namely ע and ד, the rest are serviles; thus, ו conjunction (and), ל dative (to or for), מ hemantiv, ו a substitute for ו, r. יָעַד he appointed, whence comes a noun hemantiv, מוֹעֵד an appointed time or season, plural מוֹעֲדִים seasons.

OF ADVERBS.

RULE 85.—Adverbs make no sense alone, either as verbs or nouns; they have no tense, declension, number, or gender, but are highly useful by their junction with the above: twenty-seven adverbs are excepted, which do admit of declension; those with a * decline like nouns plural, the rest like nouns singular, viz.

* אַחֵר	After.	אַחֵרִי	After me.
אֵי	Where.	אֵיכָּה	Where art thou.
אֵין	Not.	אַנְנוּ	Not you.
* אֶל	Unto.	אֵלָיו	To him.
אַפֶּס	End.	אַפְסֵי	The ends.
אַצֵּל	By.	אַצִּלְךָ	By thee.
אֵת	With.	אַתֶּם	With them.
בְּגַלָּל	Because.	בְּגַלְלִי	On my account.
בֵּין	Between.	בֵּינִי	Between me.
* בְּלֶעָד	Besides.	בְּלֶעָדְךָ	Besides thee.
בְּלִתִּי	Except.	בְּלִתְּךָ	Only thee.
בְּעֵבוֹר	For the sake.	בְּעֵבוֹרָהּ	On her account.
הִנֵּה	Behold.	הֲנֵנוּ	Behold us.
זוֹלָת	Except.	זוֹלָתִי	Except me.
כְּמוֹ	As.	כְּמוֹנֵנוּ	Like us.
לְבַד	Alone.	לְבַדְּךָ	Thou alone.
לְמַעַן	Therefore.	לְמַעַנִי	On my account.
לְעוֹמָת	Opposite.	לְעוֹמָתִי	Opposite me.
* לְפָנַי	Before.	לְפָנֶיךָ	Before thee.
מִן	From.	מִמֶּנּוּ	From us.
נֶגֶד	Against.	נֶגְדּוֹ	Against him.
נֹכַח	Over against.	נֹכַחוֹ	Over against him.
סָבִיב	Round about.	סְבִיבוֹתַי	Round about me.
* עַל	Upon.	עָלֵינוּ	Upon us.
עוֹד	Yet.	עוֹדְנוּ	While, as yet.
עִם	With.	עִמָּנוּ	With us.
* תַּחַת	Under.	תַּחְתֶּיךָ	Instead of thee.

These three, אֵין not, עוֹד yet, and הִנֵּה behold, instead of the pronoun
 הֲנֵנוּ עוֹדְנוּ אֲנֵנוּ as נֵנוּ take

The following adverbs are undeclinable.

או	Or.	מְעוֹלָם	Never.	אף גַּם	Even so.
אז	Then.	נָא	I pray.	אֲשֶׁר	Who, which.
אִי		עֵתָהּ	Now.	אֲחֵלִי לוֹ	I wish.
אִיד	How.	עַכְשָׁיו		אִוִּיהָ	Woe.
אִכְכָּהּ		פֹּה	Lest.	אָהָה הִוִּי	Sorrow.
אִד	Surely.	שָׁמַיִם	Little.	אֲחֹר	Behind.
אִכּוֹ		מֵעַט		קִדְּםָהּ	Before.
אִל	Not.*	שָׁם	There.	בְּלִי בָל	Without.
אִין		תּוֹךְ	Between.	בְּשֵׁנָם	On account of
לֹא	But.	שְׁלֹשָׁתָם	Three.	בִּזָּה פֹּה	Here.
אֲבֵל		פְּעָמִים	Something.	רִי	Enough.
אֲלֵם	Truth.	תְּמוֹל	Yesterday.	הַלּוֹ	This Com.
אֲמֵת		אֲתְמוֹל		זֶה זֶה	This M.
אֲמָנָם	Truly.	שְׁלֹשׁוֹם	Three days past	זֶה זֹאת	This F.
אִם	If.	מָחָר	To-morrow.	טָרָם	Not yet.
אִלּוּ		אִמְשׁ	Last night.	יֵשׁ	Is.
אוֹדוֹת	Because.	מֵעַלָּהּ	Above.	יַחַד	Together.
יְעֹנֵן		מִטָּה	Below.	כִּי	For, &c.
אִי	Where.	רָחוֹק	Far off.	כֵּן	So.
אִיפֹה		אֲמִצֵּעַ	Middle.	כַּמָּה	How much.
אָנֶה	When.	פַּעַם	Once.	לֹאִי	If not.
מִתִּי		פְּעָמִים	Twice.	לְכֹן	Therefore.
מִהֲרָה	Quickly.	יֹתֵר	More.	לְמָה מְדוּעַ	Why wherefore
מִהֵר	Hastily.	פָּחוֹת	Less.	מִה מִה מִי	What.
מֵאוֹמָה	Nothing.	אַרְבַּעַתָּם	Four times.	מָה †	

* The adverb **אֵל** not, is used to the future only, as **אֵל תֹּאכְלוּ** ye shall not eat ; **לֹא** is used to both, as **וְלֹא כָלִיתִי** and I have not consumed, **וְלֹא תֹאמַר** thou shalt not say ; but **אֵין** no, is used only before nouns, as **אֵין אִישׁ** no man, **אֵין רֹאֶה** no one seeing : there are several more adverbs, which the reader will find in the Lexicon.

† For the different vowels under the **מ** interrogative, see observations on rule 33.

3. The adverbs **אֶל** to, unto, **עַל** upon, **עִם** with, are sometimes understood; as, **נָתַתִּיהָ** I gave it (to) her, **תְּבוֹאֵנִי** it shall come (upon) him, **לֹא יִגְדֹךָ רָע** evil shall not dwell (with) thee.

4. The personal pronoun **הָ** of the third fem. pret. is changed to **ת** before the affix; as, **פָּקַדְתִּנִּי** she visited me.

5. In the future of the dagesh conjugation **נ** is sometimes inserted before the affix; as, **אֶרְוֹמְנָהּ יִסְבְּנָהּ**
See observations on rule 10.

6. An affix to a verb changes the first vowel when (,) to (:); as, **שָׁלַח** pret. kal, r. **שָׁלַח**; **יִשְׁלַח** future hiph. r. **שֹׁם**; in the imper. and infin. of kal the first vowel (:) is changed to (,), as **שָׁמְרֵנִי** guard me, and **לְמַדְנוּ** teach us; except (:) under the formatives in the dagesh conjugations, which does not change on account of the affix, as **יְבָרְכֶךָ** he shall bless thee, **וַיִּשְׁמְרֶךָ** and guard thee, &c.

7. **הָ** the pronoun plural before the affix is sometimes changed to (,); as, **כִּבְשָׁהּ** Genesis, chap. iv. ver. 28, "Thou shalt subdue it," imper. of kal, r. **כִּבֵּשׁ**, imper. **כִּבֹּשׁ** subdue thou, mas. sing. **כִּבְשׁוּ** subdue ye, mas. plu. **הָ** the pronoun fem. third pers. sing. (her, or it), (,) kibbutz, being placed here instead of **הָ** shooruk, on account of the affix pronoun **הָ** her, or it.

SYNTAX.

RULE 87.—This part of grammar teaches the construction of words in the same sentence, either simple or compound, with regard to number, gender, person, &c.; as also the influence of one part of speech over another, in directing its moods, tenses, &c. as will appear by the following observations.

OBSERVATIONS.

1. The agreement of a verb and noun; as, Genesis, chap. xxxii. ver. 5, כֹּה אָמַר עֲבָדְךָ יַעֲקֹב “Thus said thy servant Jacob,” שָׂרָה גְבֵרָתִי “Sarah, my mistress;” except nouns signifying power, dominion, particularly the several attributes of the Deity, which in general are of the plural, and are often joined to nouns and verbs singular; as, Exodus, chapter xxi. verse 4, אִם אֲדוֹנָיו יָתַן לוֹ אִשָּׁה “If his master [Hebrew masters] gave him a wife;” again, Genesis, chapter xlii. verse 30, הָאִישׁ אֲדוֹנִי הָאָרֶץ “The man the lord [Hebrew lords] of the land;” יְהוָה “Jehovah—he is Elohim,” I. Kings, chap. xviii. verse 39; again, Genesis, chapter i. verse 1, בְּרֵאשִׁית בָּרָא אֱלֹהִים “In the beginning, God [he] created.”

2. The adjective generally agrees with its substantive in number and gender; as, אִישׁ חָכָם a wise man, אֲנָשִׁים חָכְמִים wise men, אִשָּׁה יָפָה a fair woman; and in verbs,

as **אָתָּה תִּדְבֹּר** thou shalt speak, **אַתֶּם דּוֹבְרִים** ye who are speaking; the same with regard to the pronouns, as **שְׁלֹמֹה בְנִי** “My son Solomon” **הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתָּנוּ** “those men are in peace with us,” Genesis, chap. xxxiii. ver. 21; except a noun plural signifying power, dominion, which is often joined to an adjective singular, as Isaiah, chap. xix. ver. 4, **בְּיַד אֲדֹנִים קָשָׁה** “In the hands of a cruel lord [Hebrew lords];” i. e. you shall be under the yoke of many masters, where each of them shall deal with you cruelly: the construction of such sentences must be rendered distributively, as Psalm xix. verse 9, **מִשְׁפָּטֵי ה'** “The judgments (plur.) of the Lord is true,” (sing.) meaning every one of thy judgments is right and true.

3. Two substantives of different genders governed by a verb, participle, or an adjective:—each of the latter will agree with the masculine gender; as, Genesis, chap. iii. verse 5, **וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ** “And he hid himself, Adam and his wife,” Judges, chap. xiii. ver. 19, **וּמְנוּחַ וְאִשְׁתּוֹ רֹאִים** “Manoach and his wife seeing,” participle mas. plur.; again, **אֲבִרָהָם וְשָׂרָה זְקֵנִים** “Abraham and Sarah were old,” plur. mas.

4. Except in such instances where some excellency or dignity is observed in the feminine gender; as, Genesis, chap. xxiii. ver. 14, **וְהָיָה הַנְּעִרָה** “And it shall come to pass,” instead of **וְהָיָתָה**; again, Judges, chap. v. ver. 1, **וַתִּשֶׁר דְּבוֹרָה וּבָרַק** “And she sung, Deborah and Baruk;” here the verb masculine being joined to the noun feminine to shew some eminence on the part of the woman: sometimes this mode of construction is to point out a kind of base or mean action in the masculine gender, as **וַתִּדְבֹּר מִרְיָם** “And she spake, Miriam, and Aaron against Moses;” again, Ezekiel, ch. xxiii. v. 14, **עָשִׂיתִן תּוֹעֵבָה** third feminine, for **עָשִׂיתֶם** masculine, “Ye have acted abominably.”

5. A verb plural in construction with a noun singular, or a verb singular to a noun plural, are often rendered distributively ; as, Psalm cxix. verse 103, **מִה נִמְלִצוּ לְחַיִּי**, “How sweet (plur.) are thy word (sing.),” i. e. every word ; again, Genesis, chapter xviii. verse 20, **וְחַטָּאתָם כִּי כִבְדָּה**, “And their sins (plur.) is heavy (sing.)” for **כִּבְדָּרוֹ**, are heavy, meaning each of their sins.

6. In reading Hebrew with an English translation, the reader will observe a great difference with regard to the arrangements of the Hebrew words ; as, Genesis, chap. ii. verse 19, **וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ** ; here the word **וְכָל** a noun collective, all or every, belongs to the noun **נֶפֶשׁ חַיָּה** i. e. “And every living animal, **אֲשֶׁר יִקְרָא לוֹ הָאָדָם** to whom Adam shall give names, **הוּא שְׁמוֹ** shall be (or is) its name.”

7. An adjective plural in construction with several nouns of different number shall belong to the one in opposition ; as, Genesis, chapter iv. verse 10, **קוֹל דְּמֵי אָחִיךָ צוֹעֵקִים אֵלַי מִן הָאָרֶצֶה** “The voice (sing.) of thy brother’s bloods (plur.) are crying (participle) to me from the ground ;” the adjective plural **צוֹעֵקִים** crying, agrees with the substantive **קוֹל** the voice (sing.).*

8. An infinitive before a verb shews the certainty of the object ; as, **מוֹת תָּמוּת** “Dying, thou shalt (surely) die,” **אָכַל תֹּאכַל** “Eating, thou mayest (freely) eat ;” also with **הִ** admirative, as **הִבּוֹא נָבוֹא** Genesis, chap. xxxvii. ver. 10, “If coming, we shall come,” i. e. shall we certainly come ? but an infinitive after a verb shews the continuation of the thing, as Genesis, chapter iv. verse 6,

* But according to the interpretation of the commentator Yarchi—who says that the reason for using the participle plural (bloods) is to shew, that he who commits murder destroys thousands,—the noun voice is here distributively, i. e. the voice of each.

אם תיטיב שאת "If thou doest good (continually) thou shalt be forgiven," וישפט שפוט "And always making laws," Genesis, chap. xix. ver. 9.

9. An infinitive before a noun has often the sense of a verb in almost every mood and tense; as, I. Chronicles, chap. xliii. ver. 9, לפני מלך מלך בישראל "Before the reigning of a king," i.e. before a king did reign in Israel;" the infinitive is used here as the preter; הִקף את העיר Joshua, chap. vi. ver. 3, "Encompassing the city;" here it is used as the preter, for תקיפו ye shall surround; הֵלֹךְ וְנָסוּעַ going and moving, signifying the continuation of going—here it expresses the present tense; sometimes it is used for the imperative, as זְכוֹר את יום השבת "Remember the day of Sabbath," &c.; and with the letters בּ פּ קּ—with בּ or כּ it is always the preter, as בּפָקֹד or כּפָקֹד when, or as he was visiting them, and with לּ it has the sense of the future, as לְאַהֲבָה to love וּלְיִרְאָה and to fear, i. e. ye shall always love and fear the Lord, and with מּ it is always negative, as מִלְמוֹד from learning, i. e. that I should not learn.

10. The verb substantive יִשׁ and הָיָה am, is, was, &c. are often omitted, and must therefore be filled up from the sense of the text, as Genesis, chap. i. ver. 2, וַחֲשָׁךְ עַל פְּנֵי תְהוֹם "And darkness (was) upon the face of the deep," כִּי טוֹב "that (it was) good," Genesis, chapter i. ver. 4, נָשִׂא אֱלֹהִים אֶתָּה "Thou (art) a mighty prince."

11. Repetitions, pleonisms, and ellipses, are often met with—almost in every verse; these are figures of speech peculiar to the Hebrew language, whereby many mysteries are discovered.

אותיות הנוספות

ADDITIONAL OR PARAGOGIC LETTERS.*

RULE 88.—These two ה and ו final, and sometimes י, are often added at the end of a verb; thus, ה to the second masculine singular of the preter and imperative, also to the first mascu-

OBSERVATIONS.

First, on the above letters, being the only three selected from the twenty-seven;—Second, by their manner of being joined as above, and to no other word;—Third, from their appointed station, viz. ה to the singular, and ו to the plural: these are contemplations peculiar to that divine study usually called the bible,† except by the Hebrews, by whom it is denominated תורה Law, from root ירה he cast or direct, whence comes the noun hemantiv תורה

* After the exposition of a Hebrew word with regard to the root, the power of the servile letters, &c. according to the several rules of grammar, if there should be a letter unnoted, such must be considered a paragogic letter.

† It seems that this is the general term in almost every tongue by which the Holy Scriptures are denominated: the derivation of this word can only be deduced from the Hebrew, Genesis, ch. xi. v. 9, על־כן קרא שמה בבל “Therefore he called the name of the city בבל Babel;” a word signifying confused, mixed, &c.; because the Lord did there confound their language into different dialects from the original in which this sacred volume was first written: the translation thereof in other languages is justly denominated bible, from בבל.

line singular and plural of the future; the *i* to the third plural common preter and third masculine plural future. Grammarians treat of these two additional letters only as emphatical

“The law of God delivered by Moses,” Deuter. ch. iv. verse 44, וְזֹאת הַתּוֹרָה “This is the law which Moses set before Israel, to instruct them,” &c.

The perfection of this divine volume above all other writings is perceptible in every chapter, verse, &c.; it is neither defective nor redundant, see Deuter. chapter xii. verse 32, לֹא תוֹסִיפוּ עָלָיו וְלֹא תִגְרַעוּ מִמֶּנּוּ “Thou shalt not add upon it, nor diminish from it:” the same is observed in Psalm xix. the first six verses of which allude to the creation: those who comprehend the following three verses of the first chapter of the bible, viz. יְהִי אוֹר “Let there be light;” יְהִי רָקִיעַ “Let there be an expanse;” יְהִי מְאֹרוֹת “Let there be luminaries;” will know the meaning of the above verses in the Psalms: the next three verses, viz. 7, 8, 9, are allusions to the laws of God, statutes, &c. being the object of the creation; Jeremiah, chapter xxxiii. verse 28, כֹּה אָמַר יְהוָה אִם לֹא בְרִיתִי יוֹמָם וּלְיָלֵה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שִׁמַּתִּי “Thus saith the Lord, were it not for my covenant (being performed) day and night,* I should not have appointed the order of the heaven and earth; such is the conclusion drawn from the connexion of the above Psalms, beginning with the principles

* The same allusion the reader will find in Psalm i. ver. 2, namely—

בִּי אִם בְּתוֹרַת יְהוָה חֲפָצוֹ וּבִתּוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלֵה: “But his delight is in the law of the Lord, and in his law doth he meditate day and night.”

signs; but the author's remark on this rule (as alluded to in the introduction) is to shew that the addition of a letter in this sacred volume

of the creation, stated in the first six verses, whose existence is dependant on the following three verses, viz. **עֲדוּת ה'** "The law of God is perfect;" **תּוֹרַת ה'** **תְּמִימָה** "The testimony," **מִצְוֹת ה'** the precepts, **פְּקוּדֵי ה'** the commandments, **יְרֵאָת ה'** the fear, **מִשְׁפָּטֵי ה'** the judgments," &c. These are the bases upon which the law is established: nothing can be added, unless it is for some great purpose,—either to point out some of the mystical parts of scripture, (with which the Hebrew abounds) or to indicate some defect of grammar rule; the latter of which will be found the very cause of these observations on the paragoric letters. The composition of the word **הֵן** or **הִנֵּה** an interjection (behold) is often used in the Hebrew as a note of observation, directing the reader to take notice of something to be understood, as Genesis, ch. xxiv. v. 8, **הֵן כֶּסֶף אֲשֶׁר מָצְאָנוּ הַשֵּׁבְנוּ אֵלָיו** "Behold the silver we found," &c.; whence the addition of any of the letters **ה** or **ן** to a word retain the same power, pointing at something, the **ה** being joined to the imperative and future to express desire, permission, also the power and possibility of the action; these terms, in other languages comprehended by the sign of the potential mood, are in the Hebrew known by the addition of **ה** being one of the letters **יְה** emblematic of the Deity,* (*see observation 4*) from whom alone

* The same is comprehended from the additional **י**, which is often found at the end of the participle, and to infinitives having the sense of the participle, as Psalm cxiv. and cxv. **הַמְגִבִּיהִי הַמְשַׁפִּילִי לְהוֹשִׁיבִי מְקִימִי חוּלִי** &c. alluding to **י** **יְה** being the first emblem of the Deity, as noticed in pages 8, 9, &c.

is of a far greater import than that of making a word merely emphatical, as will appear from the observations thereon.

every wish and possibility can be expected; thus the reader will find, first, from the imperative **לֵךְ** and **לָכָה** both signifying go, **קַח** and **קָחָה** take, **שׁוּב** and **שׁוּבָה** return; the addition of **ה** to the same word changes the imperative to the potential mood; the same is observed in the future, **אֵלְכָה** and **אֵלְכֶם** with **ה** paragogic signifies “I will go (with your permission), and return (if it please God,)” Exodus, chap. iv. ver. 18; but **אֵלְךָ** (**ה** not being added) shews absolute inclination, Genesis, chap. xxiv. ver. 58, “I will go (even without your leave),” and **אָשׁוּב** Genesis, chap. xviii. ver. 10, the angel said to Abraham, “I shall (certainly) return;” the same distinction the reader will observe throughout the whole bible. The **י** final is added to the second and third person plural to particulate individuals, as **תִּשְׁמְעוּן** Deuteronomy, chapter vi. ver. 13, “If (each of) you shall attend to my commandments;” but **תִּשְׁמְעוּ** Deuteronomy, chapter xi. verse 13, without **י** signifies, “If ye (i. e. the greatest part of you) shall attend;” the same in Exodus, chapter iii. verse 21, **וְהָיָה כִּי תֵלְכוּן לֹא תֵלְכוּ רֵיקָם** “And it shall come to pass, if (all of you) shall go, (for none shall be left) ye shall not go empty,” i. e. the generality of you will not go empty, those that will have opportunity to ask of their neighbours silver vessels, &c.; such will be the signification in all words of the same form. This, I trust, will be found sufficient to establish the above remarks on the paragogic letters **ה** and **י**, including **ו** being one of the letters **יְהוָה**, and is found four times added to nouns, from the same reason of being emblematically like those of **יָהּ**.

VERSIFICATION.

RULE 89.—The art of versifying so often met with in poetical scripture, Psalms, &c. surpasses that of every other language,* attributed to the rules of orthography, viz. 1. the fixed sound of each vowel; 2. the mode of forming syllables, (being the rudiments of poetry) wherein it excels all other languages: the succession of sound and number of feet are equally the same in the Hebrew; the terms by which these forms are expressed are as follow:—1. תנועה tenoo-ngoh, a vowel, from ניע to move, including all monosyllables composed of one vowel only, either with one consonant, as בּ boā, גּ gie, &c.; or with two, as בּם bom, גּר gier, &c.: 2. יתד ye-thed, a nail or hook,† used to join or link together, including such monosyllables as are composed of more than one consonant and one vowel, as בְּנִי be-nee, גְּדוֹל ge-dowl. In Hebrew poetry each verse consists of two equal parts; the first is called רִלָּת a door or opening, meaning the first part of the sentence; the last is called סוּגֵר the shutting up, i. e. the end of the line or verse: these are the terms used in Hebrew, viz. such a number of תנועות i. e. vowels, and יתדות hooks,

* Vide Addison's Spectator, No. 405.

† If the vowel be preceded by (:) or compound vowels it is termed a nail, both forming one syllable or foot.

of which each line is composed: an equal number will be found in every line throughout the whole chapter or Psalm, according to the first: some are composed differently from others with regard to metre. The following is an example of a prayer written in verse, each line containing twelve syllables or feet, distinguished by a comma, the words are separated by a hyphen (-); the literal translation, according to the original meaning of the word, is placed over the Hebrew.

שִׁיר מִרְכָּב מִיָּתֵד וּבִ"תְּנוּעוֹת בְּדִלֶת יִיתֵד וּבִתְנוּעוֹת בְּסוּגָר :

The degree of metre this song is composed of, viz. four nails, and two vowels to each nail in every line throughout the whole poem.

were created	formation	every	before	reigned	who	(of) the universe	the Lord
רָא	יֵצִיר	כָּל־	רֵם־כָּל־	לָךְ :	אֲשֶׁר־מְ,	לֵם,	אֲדוֹן־עוֹ,
was proclaimed	his name	a king	then	all	by his will	was made	at the time
רָא	שְׁמוֹ־נָק,	לָךְ־	אֲזִי־מְ,	כָל־:	צוֹ־מְ,	שָׁה בָחַפְ,	לַעֲת־נַע,
tremendous	shall reign	he alone		of all	the vanishing	and	after
רָא	מְלוֹךְ־נוֹ,	רֵד־יְ,	לֵב,	כָּל־:	הַ,	כָּלוֹת־הַ,	וְאַחֲ,
in glory	will be	and he	is	and he	was	and he	
רָה	בְּתַפְ,	יְה־	וְהוּא־יְה־	וְהָ:	יְה־	וְהוּא־הַ,	וְהוּא־הַ,
to be joined	to compare to him	second	and no	is one	and he		
רָה	לְהַחֲ,	בִי־	לְהַחֲ,	שִׁי־	לְהַחֲ,	וְאִין־שִׁי,	וְהוּא־אֵ,
and the dominion	is the strength	and to him	ending	without	beginning	without	
רָה	עוֹז־וְהַ,	וְלֹד־הַ,	לִית־:	תַּכְ,	בְּלִי־	שִׁית־	בְּלִי־רָא,
(of) trouble	in the time	of my support	and the rock	my Redeemer	and living (is) my God	and he	
רָה	בְּעֵת־צִ,	לִי־	וְצוֹר־חֶב,	לִי :	וְחַי־גֵּא,	לִי־	וְהוּא־אֵ,
I shall call	in the day	of my cup	the portion	to me	and refuge	my banner	and he (is)
רָא	בְּיוֹם־אֶק,	כּוֹ־	מִנְת־	לִי :	נוֹס־וּמְ,	סִי־	וְהוּא־נִי־
and when I awake	I sleep	in the time	my spirit	do I commit	in his hand		
רָה	שָׁךְ־וְאֵ,	בְּעֵת־	חַי־:	חַי־:	פָּקִיד־רוֹ,	רוֹ־	בִּי־רוֹ־
I will fear	and nod	to me	my lord	and my body	my spirit	and with	
רָא	וְלֹא־	נִי־	אֲד־	תִּיד־:	חַי־נִי,	חַי־	וְעַס־רוֹ,

LESSON XI.

THE SCHOLAR'S EXAMINATION.

RULE 90.—A collection of questions and answers, including the heads of all the foregoing rules of grammar, with several appropriate remarks by the author.

1 QUESTION.—How many letters does the alphabet consist of—the number and the power of each ?

ANSWER.—The alphabet consists of twenty-two letters, five finals, total twenty-seven consonants; their power is comprehended from their respective names, i. e. the first letter of the name is the power of the letter, as **l**amed, that of (**l**), **sh** sin, that of (**s**), &c.

2 Q.—How are the letters divided ?

A.—First, according to the five organs or instruments of speech (*page 15*);—Second, into nine units, nine tens, and nine hundreds (*rule 42*);—Third, into eleven radicals and eleven serviles (*rule 69*).

3 Q.—How many vowel points are there in the Hebrew ? their power, &c. ?

A.—According to the mode of reading adopted by the Portuguese and Spanish Jews, the number of vowels (as marked in the first table) is fourteen, viz. five long, five short, one very short, and three compound; but according to the Polish and German Jews (which was the original mode of reading) (*see observation on the vowels*) the number of sounds, as described in the second table, are seven long vowels; the first two, viz. chowlom and tsierie, are

always long, even without the attraction of ו and י, as כֹּל cowl, חֵיל chiel, for חֵיל כֹּל; the other five, viz. (ֿ), (-) (ֿ), (.), (ֿ), are capable of being both long and short; they are long when followed by the letters אהוּ, or when they are accented; otherwise they are short, making but half a syllable, and must therefore be joined to the next letter by (:) sheva or dagesh, or in the last syllable of a word, which always ends with a consonant, as הַגִּשְׁתֹּם hig-gash-tom, &c.

4 Q.—What is the general rule of (:)?

A.—(:) before another vowel, either in the beginning of a word or syllable, is termed pronounced (:), the letter over it sounds rapidly to the succeeding one, which ends the syllable, as בְּנֵי benee; and in the middle of a word, when preceded by an accent or metheg, as וְתִמְלֹךְ vethee melowch (*rule 12*); otherwise (:) is quiescent by *rules 4 and 5*.

5 Q.—How is single dagesh distinguished from the double?

A.—Dagesh is single in the beginning of a word, or in the middle after quiescent (:), which is in general found in the letters בּגּדּכּפּתּ to take away the aspirate (h) (*rule 9*); but dagesh preceded by a short vowel, not accented, is double—the letter sounds twice (*rules 9 and 10*).

6 Q.—What is the use of double dagesh?

A.—First, to compensate for the deficiency of a letter; second, to mark the dagesh conjugation, &c. See *observations on rule 10*.

7 Q.—What causes the change of vowels?

A.—The increase of a word from its original state, as explained by the several remarks stated in the observation on *rule 43*, where the reader will find that in most cases the first vowel is changed to (:), sometimes the second vowel, to prevent an increase of the number of syllables.

8 Q.—Of what use are the accents ?

A.—First, to mark the long vowel from the short, whereby the similar vowels are distinguished ; secondly, to point out the different pauses in a sentence (*rule 19*) ; thirdly, to distinguish the various meaning of the same word (*see observation on rule 20*) ; fourthly, to assist the reader by their quality of being euphonic—producing an agreeable and harmonious sound, in which the text is read in public.

9 Q.—The Hebrew having but three parts of speech, (*rule 23*) how are the rest (those used in other languages) supplied ?

A.—The word שם a name, comprises all things distinguished by name, either common or proper, the name of the thing or quality ; hence it will appear, that in the term noun is included the substantive, the adjective, and the pronoun. The verb includes the participle. The other parts are comprised in the word מלה an adverb, i. e. all such words as are usually joined to both noun and verb, to express the different meaning and various circumstances of each, including conjunctions, prepositions, and interjections, which are represented two ways ; first, by distinct words (*rule 73*) ; second, by prefixes and postfixes, composed of the servile letters (*rule 72*), except the article (a) or (an) which is always understood, as איש a man, עין an eye, &c.

10 Q.—How is the accusative case distinguished from the preposition (with), since both are expressed by the word את or אתָ.

A.—From the connexion of the words to which it is joined. *See observation on rule 30.*

11 Q.—How is the radical noun distinguished from the verb ?

A.—By the vowels ; if (־ו) the word is a verb (*rule 46*), if with any other vowel the word is a noun.

12 Q.—How are the different conjugations, moods, and tenses distinguished ?

A.—By the characteristic letters and the change of vowels. *See rule 48.*

13 Q.—How are the different persons expressed in a verb ?

A.—By the inseparable pronouns postfixed, (*rule 49*) the same being derived from the separable. *Rule 33.*

14 Q.—How are the inseparable pronouns distinguished ?

A.—From the word or part of speech to which they are joined, viz. if to nouns they are termed the possessive, denoting the possession of the thing, as בִּיתִי my house, from בַּיִת a house ; if joined to verbs they signify the patient, &c. (*see rule 33*) except that the ך from the separable pronoun in the second person masculine and feminine, singular and plural, remains the same when joined to a verb in the preter, as שָׁמַרְתָּ &c.; but to nouns it is changed to כ or ך, as בֵּיתְךָ &c.; except also the pronoun of the first person (אֲנִי) I, me, my, which when joined to a verb adds ך, as שָׁמַרְתִּי I watched, root שָׁמַר.

15 Q.—In verbs transitive it appears that the participle passive of kal, the preter and participle of niphgal, all allude to the same thing—receiving impression of the agent—what is the distinctive quality of each ?

A.—The disproportion of time, comprehended from the two kinds of participle, namely, the absolute and compound ; thus, the participle passive of kal is compounded of all the tenses, as Psalm v. verse 9, קֶבֶר פֶּתוּחַ גְּרוֹנִם “Their throat is פֶּתוּחַ an open sepulchre,” i. e. it has, is, and will always be (open); again, Ecclesiasticus, chap. v. ver. 13, עוֹשֶׁר שָׁמֹר לְבַעְלֹי לְרַעְתּוֹ “Riches is kept to the owner for his hurt,” i. e. the same has, is, and will

be שָׁמֹר kept for his destruction ; but in niphngal the signification of these words is different, pointing to that very time, as Genesis, chap. vii. v. 11, וַאֲרָבַת הַשָּׁמַיִם נִפְתָּחוּ “And the windows of the heavens נִפְתָּחוּ were opened,” i. e. at that very time the flood began, to increase the rain, and no longer ; whence the difference between פָּתוּחַ and נִפְתָּחוּ is evidently in time, the former being compounded of all the three tenses, whereas the latter only comprises the present and preter ; the participle in this conjugation is always absolute, as II. Samuel, chapter xx. verse 10, וַעֲמָשָׂא “But Amsa לֹא נִשְׁמַר was not on his guard,” third mas. sing. part. niphngal ; בְּהֹרֵב יוֹאֵב (at that moment) of the sword (which was in the hands of) Job ; whence it will appear that שָׁמֹר the participle of kal, is compounded of all the tenses comprehended from the text ; whereas נִשְׁמַר points to that very moment, neither before nor after : the same distinction the reader will find throughout the whole bible.

16 Q.—How are the various meanings of the servile letter מ, when used as a prefix, distinguished ?

A.—From the vowel point and the dagesh ; thus מ with cheerik and dagesh in the next letter, or with (..) מ before a guttural, denotes the preposition (from) &c. (rule 72) if with any other vowel, or even with (.) if no dagesh follows, it is the sign of an hemantiv noun, as מְקוֹם a place, root קוּם to rise, מִשְׁפֵּט judgment, root שָׁפַט he judged, (rule 81) otherwise it is the characteristic of the participle of the last five conjugations, with the same vowels as marked in the table of the different verbs.

17 Q.—Words of four letters, as מַעֲלָה מִשְׁכָּה each having מ and ה of the servile letters, how is the certainty of the root discovered, since one of them must be considered as a radical ?

A.—By the experiment of declension, whence one of

the two must drop, either מ or ה thus, from מִשָּׁךְ we find מִשְׁכָּה מִשְׁכָּה &c. ה therefore must be a servile; but from מַעֲלָה we only find עֲלָה עָלָה &c. the מ in מַעֲלָה is therefore evidently a servile, to make it a noun hemantiv, as will appear in the Lexicon, under the root עָלָה; this will be found in every word of the above form, except מַעֲלָה Leviticus, chap. v. מ having (ַ), root מַעַל.

18 Q.—Words ending in ת, by what rule is it known whether ת is original, or a substitute for ה ?

A.—By the additional affix pronouns; if ת receives a dagesh it is original, as from אָדָרְתָּ תִּפְאָרְתָּ comes אָדָרְתָּ; but from שִׁפְחָה מְנַחָה we find שִׁפְחָתָה מְנַחָתָה ת having no dagesh, shews that it is a substitute for ה.

18 Q.—How are the letters ב כל in the beginning of a word known to be radicals or serviles ?

A.—Place ה the definite article before it; if it makes sense, the letters ב כל are radicals, as הַכִּכְבִּים the stars, הַלֶּחֶם the bread, הַבְּהֵמָה the cattle; otherwise they are serviles, and do not admit of ה demonstrative or emphatic.

20 Q.—How is (ַ) in the beginning of a word before the letters אהחער known to be original, or to compensate for dagesh in the above letters ?

A.—From the additional affixes, which by rule 43 change (ַ) to (ֹ) in such words only where (ַ) is original, as נָהָר; but when (ַ) is to compensate for dagesh, as הָאָרֶץ it is not changed to (ֹ), as הָאֲרָצוֹת &c.

21 Q.—Verbs of נָחַי ע״ו quiescent in second radical ׀ we find the third pers. mas. and fem. sing. both in the preter and participle of kal are the same; how are they distinguished ?

A.—By the accent; thus, in the preter the accent is milngel, as from שׁוּב to return, the preter of which is

שָׁב he returned, שָׁבָה she returned ; but in the participle these words are accented milrang, thus שָׁב third masculine, שָׁבָה third feminine, &c. the same from קוּם to rise. See *table of the same.*

22 Q.—How are nouns feminine, original ending in ה as שָׁפָה קָשָׁה שָׁנָה &c. distinguished from those of the same form derived from verbs נָחִי עָ"ו ; as from קוּם צוּר רוּעַ come קָמָה צָרָה רָעָה, ה being the pronoun of the third feminine (she) ?

A.—By the affixes or construction, viz. those which are derived from verbs quiescent in the second radical ו retain the first vowel (◌), as קָמַת־רָעִיָה, קָמִים, רָעַת־הָמָן, צָרַת־נַפְשׁוֹ &c.; whereas in such nouns whose third rad. ה is original (like those named above) the first vowel (◌) is changed to (◌:), as קֶשֶׁת־רוּחַ שֶׁפֶת שְׁנוֹת &c.

23 Q.—Nouns of monosyllables—by what rule is the root discovered ?

A.—From their vowel points, viz. those with (◌) are in general derived from נָחִי עָ"ו, as גֵּר a stranger, לֵץ a scorner, r. לוֹץ גוֹר, except בֵּן a son, r. בָּנָה, שֵׁן a tooth, r. שָׁנָה ; those with (◌-), as סֵל a basket, גֵּל a heap, r. גָּלָל סָלָל ; are verbs כְּפֹלִים, except אָף anger, בַּת a daughter, derived from חָסַרִי עָ"נ r. חָסַר אָנָּה ; those whose vowel is ו or ? are in general found the same in the Lexicon, as אֹר to shine, also light, טוֹב to be good, also good, נִיל to rejoice, also joy, &c. except רוּעַ to do evil, comes רָע evil. Thus the learner will find that all nouns, or adverbs of monosyllables, are either primitives or derived from irregular verbs, and must be referred to in the Lexicon.

24 Q.—What is the learner's first consideration of a word ?

A.—To know whether the same is a noun or a verb.

25 Q.—How is this discovered ?

A.—Several ways ; first, by the ending ; if the termination be ם', ' , or ן', the word is a noun mas. or fem. plural ; second, by the inseparable pronouns (*see rules 33 and 49*) ; third, by the prefixes, characteristics, &c.

26 Q.—How are the different conjugations, moods, and tenses discovered ?

A.—The preter of all conjugations of regular verbs and most of the irregular receive their sound, with the same number of syllables, from the name given to each conjugation ; as, po-ngal, sho-mar, no-gash ; nigh-ngal, nil-mad, nig-gash ; the same with the rest of the conjugations ; the moods and tenses of each conjugation are discovered from the characteristic letters and vowels appropriated to each ; (*see observations on the following table*) where the learner will find that by the addition of three vowels, viz. (.), (:), and (-), are discovered all moods and tenses of the regular and most of the irregular verbs in every conjugation.

RULE 91. In this scale is shewn how the different pers. are joined to a verb, and what vowels they require.

Plural.					Singular.			Hithpo.	Huph-ngal.	Hiph ngal.	Pungal.	Pee-ngiel.	Niph-ngal.	Kal or Pos.	
1 Com.	2 Fem.	2 Mas.	3 Fem.	3 Mas.	1 Com.	2 Fem.	2 Mas.								
נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	Preter.
נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	Imperative.
נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	נִּי—	Future.
These letters ב כ ל נ are prefixed to the infinitive with (:) before (:) they take (.)															
								Absolute							Infinitive.
								Constr.							Participle Active.
								Participle Passive							

The above is an accurate table for conjugating a perfect verb; it also serves for the imperfect verbs, by regularly following the first word, according to the abstract, as **יָשַׁב יֹשֵׁב יָשְׁבָה יֹשְׁבִים**.

The above table is intended—1st, to shew the simplicity in conjugating a Hebrew verb, viz. that by the addition of seven letters to the root are formed 34 moods and tenses, and with the distinct persons in each are formed 235 words, as expressed in rule 94; 2d, to know the conjugation, mood, and tense, of all regular and most of the irregular verbs found in the bible, by observing their sound and number of syllables; thus, if the same be similar to any of the seven names of the conjugations it is in the preter; as, **יָשַׁב** like **נִּי**, **יָשְׁבָה** like **נִּי**, **יֹשֵׁב** like **נִּי**, **יֹשְׁבִים** like **נִּי**, **יָשַׁב**, &c.; the rest of the moods and tenses are discovered from the vowels under the formatives of the future with the succeeding vowel, viz. In kal and niph-ngal the formatives have (.), distinguished by the next vowel, which in kal is (:), as **יָשַׁב**; in niph-ngal (ר), as **יִשְׁבֵּר**; pee-ngiel and pungal the formatives have (:), distinguished also by the next vowel, which in pee-ngiel is (ר), as **יִשְׁבֵּר**; in pungal (ר), as **יִשְׁבֵּר**; huph-ngal the formatives have (ר), as **יִשְׁבֵּר**; hiph-ngal and hithpo-ngiel retain the sound of the first syllable from the preter; the characteristic נ of the participle has the same vowel as the formatives of the future; the same with the characteristic נ to the imperative and infinitive; whence the learner will find, that by observing these three vowels (ר), (:), (ר), and the succeeding vowel, he will know the derivation of every verb he meets with in the bible.

LESSON XII.

RULE 92.—THE LEARNER'S PREPARATIVE FIRST EXERCISE.

ראה למדתי אתכם חקים ומשפטים באשר צוני Dent. c. iv. v. 5.

ה' אלהי לעשות בן בקרב הארץ אשר אתם באים שמה
 לרשתה : 6. ושמרתם ועשיתם כי הוא חקמתכם ובינתכם
 לעיני העמים אשר ישמעון את כל החקים האלה ואמרו
 רק עם חכם וגבון הגוי הגדול הזה : 7. כי מי גוי גדול אשר
 לו אלהים קרובים אליו בה' אלהינו בכל קראנו אליו :
 8. ומי גוי גדול אשר לו חקים ומשפטים צדיקים בכל
 התורה הזאת אשר אנכי נותן לפניכם היום :

TRANSLATION FROM THE OLD VERSION.

5. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6. Keep, therefore, and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people.

7. For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for ?

8. And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day.

THE EXPLICATION.

רָאֵה	reieh—Verb, second mas. sing. imp. kal, r. רָאָה he saw, quiescent in third rad. הָ like גָּלָה.	See, behold
לִמַּדְתִּי	lim-mad-tee—Verb, first com. sing. pret. pungal, r. לָמַד he learnt.	I taught
אַתֶּכֶם	eth-chem—Compound of אַת accusative, and כֶּם pron. second mas. plur.	ye
חֻקִּים	chuk-keem—Substan. mas. יָם plur. from sing. חֹק a statute, r. חָקַק he decreed, a verb defective in one of the double letters, like סָבַב.	statutes
וּמִשְׁפָּטִים	u-mish-poa-teem—Substantive plu. mas. ending in יָם, וְ conj. (and), takes shoorik for (:) coming before a labial (<i>rule 72</i>), מְ hemantiv, from the verb שָׁפַט he judged.	and judgments
כַּאֲשֶׁר	ca-asher—Compound of כְּ similitude (as) and אֲשֶׁר relative pron. who, which, &c.	according as
צִוֵּנִי	tsiv-va-nee—Verb, third mas. sing. pret. peengiel, r. צִוָּה he commanded, (this verb is never in kal) נִי the pron. affix, first pers. com. the patient, joined to verbs (<i>rule 99</i>).	he command- ed me,
יְהוָה	adonay—An attribute of the Deity, denoting Eternal Existence, (<i>see page 11 Theology</i>).	the Lord
אֱלֹהֵי	e-low-hoy—Another attribute of God denoting power, &c. with the affix pronoun possessive (יְ), the accent changes (-) to (־) for (י־).	my God.

לַעֲשׂוֹת	la-nga-sowth—Infinitive kal, with the ל to, r. עָשָׂה he made, &c. הָ is changed to וֹת by rule 60.	to do (continually)
כֵּן	cien—Adverb of similitude, so, thus, r. כָּן he prepared.	so
בְּקֶרֶב	be-ke-rebh—Compound of בִּי in, and קֶרֶב a substan. the midst.	in the midst
הָאָרֶץ	ho-o-rets—Substantive com., generally agrees with the fem. gender הָ demonstrative, the, takes (ר) to compensate for dagesh, by rule 11, r. אֶרֶץ land, earth.	the land
אֲשֶׁר	a-sheer—As before, which, pron. relative.	(in) which
אַתֶּם	at-tem—Pronoun second mas. plur. agent, (ye.)	ye (are)
בָּאִים	bo-eem—Part. active third mas. plur. r. בּוֹא double irregular, to come.	coming
שָׁמָּה	sho-moh—Adverb of place, r. שָׁם there.	there
לְרִשְׁתָּהּ :	le-rish-toh—Infinitive kal, r. יָרַשׁ he inherited, quiescent in first radical י, like יֵשֵׁב, ת is added by rule 56, וְ to, and הָ with mappik the pronoun of the third fem. sing. her, or it, to agree with אֶרֶץ.	to inherit it.
וַיִּשְׁמְרֵתֶם .6	ush-mar-tem—V. second mas. plur. pret. r. שָׁמַר he kept or preserved, וְ conjunc. and conversive, takes shoarik for (:) by rule 72, תֶּם pron. second mas. plur. (ye).	And ye shall keep (them)
וַעֲשִׂיתֶם	va-nga-see-them—V. second mas. plur. pret. kal, r. עָשָׂה he made, third radical הָ is changed to י before the affix by rule 60, observation 1, וְ conjunctive and also conversive, takes (-) instead of (:) on account of the compound vowel (ִי) by rule 8, תֶּם pron. 2d mas. plur. pret. kal.	and ye do them (continually)

כִּי	cee—Conjunction, for.	for
הִיא	hee, for הִיא—Pronoun, third femin. sing. she or it : ' is changed to ו.	it (is)
חִכְמַתְכֶּם	choch-ma-the-chem—Substantive, fem. sing. חִכְמָה wisdom, root חָכַם he was wise, כֶּם pron. mas. plur. possess. your.	your wisdom
וּבִינְתְּכֶם	u-bi-na-the-chem—Substantive, fem. sing. בִּינָה understanding, ר. בִּין to consider, ו and : before a labial (:) is changed to ו כֶּם pron. mas. plur. possessive, your.	and your understanding
לְעֵינַי	le-ngie-nie—Substantive plur. mas. in construction ending in ' , r. עֵין an eye, ל to, for, for, in.	in the eyes
הָעָמִים	ho-nga-mim—Substantive plural masc. sing. עַם a people, ר. עָמָם, הֵן the, (-) is changed to (ר) (rule 11).	the people
אֲשֶׁר	a-sheer—Relative pronoun, who or which.	who
יִשְׁמְעוּן	yesh-me-ngoon—Verb, third mas. plur. kal, r. שָׁמַע he heard, ' the fut. ו the plur. mas. and ו paragogic, signify each of them (rule 116).	shall hear
אֶת־כָּל־	eth-col—אֶת accusative, כָּל a collective noun : ו is changed to (ר) before a hyphen.	all
הַחֻקִּים	ha-chuk-kim—Substantive plural masc. sing. חֻק a statute, ר. חָקַק he decreed : dagesh compensates for one of the double letters (rule 64), הֵן the.	the statutes
הֵאֵלֶּה	ho-ie-leh—Pronoun demonstrative plur. com. הֵן emphatic.	these
וְאָמְרוּ	ve-om-roo—Verb, third plur. com. pret. kal, ו conjunctive and conversive (see observations on rule 65).	then shall they say

רַק rak—Adverb, undeclinable.	surely (a)
עַם ngam—As before, noun singular.	people
חָכֵם cho-chom—Adjective, mas. singular.	wise
וְנִבּוֹן ve-no-bow—Substantive mas. r. בֵּין as before, נְ hemantiv, וְ conjunctive.	& understand- ing
הַגּוֹי hag-gow—Substantive common, a primitive, הֵ the emphatic.	that nation
הַגָּדוֹל hag-go-dowl—Adjective mas. r. גָּדוֹל he magnified, הֵ emphatic.	that great
זֶה haz-zeh—Pronoun demonstrative, mas. sing. הֵ emphatic.	this
כִּי מִי (for), מִי a pronoun interrogative, who, or where, (is there).	for where is (there a)
גּוֹ גֹדוֹל gow godowl—a great nation.	great nation
אֲשֶׁר לוֹ a-sheer, low—אֲשֶׁר who, as before, לוֹ compounded of ל to, and וּ pron. third mas. sing. him, or (whom).	to whom
אֱלֹהִים e-low-him—God, as before.	God (is)
קָרַב ke-row-bim—Adverb plural, r. קָרַב he approached.	near
אֵלָיו ie-loav—compound of אֶל to, and יְ the pronoun him: takes (ר) before the affix (rule 96).	to him
בִּיהוָה caedonai—As the Lord, אֱלֹהֵינוּ our God, as before.	as the Lord, our God
בְּכֹל be-chol—Compound of בְּ preposition, in, כֹּל all, every, as before.	in all or every (place or form)
קָרָאנוּ kor-ie-noo—Verb, infin. kal, נוּ the pronoun of the first person plur. (we) (our), r. קָרָא like קָרָא.	of our calling (i. e. when we call)
אֵלָיו ie-lov—As before.	to him

וּמִי u-me—And where is גִּדּוֹל a great nation, לֹא אֲשֶׁר לוֹ to whom, as before, (are) is understood.	and where (is such) a great nation, to whom (are)
חֻקִּים chuk-kim—Statutes וּמִשְׁפָּטִים and judgments, as before.	statutes and judgments
צַדִּיקִים tsa-di-kim—Adjective plur. mas. sing. צַדִּיק a just man, ר. צַדִּיק he was just.	just
כָּכָל ce-chol—Compound of כֹּ as, according, לְ all, as before, (ר) for (—), being in construction.	according to all,
הַתּוֹרָה hat-tow-roh—Substantive fem. sing. ר. יָרָה he taught, הַ emphatic.	this law,
הַזֹּאת ha-zowth—Pronoun demonstrative sing. fem. this, הַ emphatic.	
אֲשֶׁר which, as before.	which
אֲנִי o-now-chee—Pronoun, first pers. com. sing. I, נָתַן participle, as before, ר. נָתַן he gave, or placed.	I place
לִפְנֵיכֶם liph-nie-chem—Compounded of לְ to, and כִּם before, ר. פָּנָה he looked upon, כִּם pronoun second mas. plur. ye.	before ye
הַיּוֹם ha-yowm—Substantive mas. sing. הַ emphatic, ר. יוֹם a day, a primitive.	this day.

SECOND EXERCISE.

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב Genesis, ch. i. v. 39.

מָאֵד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי :

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם : ² וַיְכַל אֱלֹהִים Ch. ii. vi.

בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבּוּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה : ³ וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם

הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שַׁבַּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא

אֱלֹהִים לַעֲשׂוֹת :

TRANSLATION ACCORDING TO THE OLD VERSION.

CHAP. I. v. 39. And God saw every thing that he had made, and behold it was good ; and the evening and the morning was the sixth day.

CHAP. II. v. 1. Thus the heavens and the earth were finished, and all the hosts of them.

2. And on the seventh day God ended the work which he had made, and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created (and made) Hebrew, (to act).

THE EXPLICATION.

וַיַּרְא	vay-yar—Verb, ו conv. and conj. ' fut. third mas. sing. kal, r. רָאָה quiescent in third rad. ה, like נָלַה ; ' takes (-) for (.) by observation on rule 60 ; third rad. is cut off, by rule 60, observ. fifth.	And he (Elohim) saw
אֱלֹהִים	e-low-him—Substantive, an attribute of Deity, denoting power.	(God)
אֶת־כָּל־	eth—Adverb, the whole. See rule 30. col—A collective noun, signifying all, every : ו is changed to (ר) on account of hyphen (-) (see third observation on rule 43), (of) is understood.	the whole (of) every thing
אֲשֶׁר	a-sheh—Relative pronoun, who, which.	which
עָשָׂה	ngo-soh—Verb, third mas. sing. pret. kal, the root itself quiescent third rad. ה like נָלַה.	he made,
וְהִנֵּה	ve-hin-naih—Adverb, behold, ו conjunc. and.	and behold (it was)
טוֹב	towbh—Adjective, mas. sing.	} very good.
מְאֹד	me-owd—Adverb, of the comparative degree, much, very.	
וַיְהִי	vay-ye-hee—Verb, ו conv. and conj. ' third, fut. mas. sin. kal, r. הָיָה quiescent third rad. ה, which is cut off on account of ו conversive ; the vowels are transposed by rule 60, observation seven ; for וַיְהִי, dagesh in ' is omitted, on account of ' having (:). See observ. 8 on rule 10.	and it was
עָרַב	nge-rebh—Substantive, mas. sing. r. עָרַב he mixed.	evening,

	וַיְהִי va-ye-hee—As before.	and it was
	בֹּקֶר bow-ker—Substantive, mas. sing. r. בִּקֵּר he searched, verb in pee-ngiel.	morning
	יוֹם yowm—Substantive, mas. sing. a primitive word.	day
	אֶחָד e-chod—Numeral noun, r. יָחַד he united.	one
C.ii.v.11	וַיִּכְלּוּ va-yechoo-loo—Verb, 1 conv. ' fut. 1 the third mas. plur. fut. pu-ngal, r. כָּלָה he finished or ended.	thus were finished
	הַשָּׁמַיִם hash-sho-ma-yim—Substantive, mas. plu. or dual, (see <i>Lexicon</i> , r. שָׁמַיִם or שָׁמַיָּה) an adverb, there, whence comes שָׁמַיִם heavens, הַ emphatic, the.	the heavens
	וְהָאָרֶץ ve-hoa-o-rets—Substantive, 1 conjunc. הַ emphatic, takes (ר) for (ה) to compensate for dagesh, (rule 11) r. אָרֶץ a primitive.	and the earth
	וְכָל ve-chol—Noun collective, all or every, 1 conj.	and all
	צֶבָאִים tse-bo-a-om—Substantive, r. צָבָא a host, the affix ם a pronoun of the third mas. plur. them or their.	the host of them,
2.	וַיִּכַּל va-ye-chal—Verb, 1 conv. and conjunc. ' fut. third mas. sing.	and Elohim finished
	אֱלֹהִים e-lo-him—Pee-ngiel, r. כָּלָה as before.	
	בַּיּוֹם bay-yowm—Compound of בּ in, for בָּהּ (see rule 75) יוֹם subs. as before.	in the day
	הַשְּׁבִיעִי hash-she-be-ngee—Numeral adjective, r. שֶׁבַע a numeral noun, הַ emphatic, ' hemantiv (rule 81).	the seventh
	מְלֶאכֶתוּ me-lach-tow—Noun fem. hemantiv, made by מ and הַ, מְלֶאכֶה with the affix וּ a pronoun of the third person his, הַ is changed to ת (observation on rule 34) r. לֹאֵךְ undeclinable.	his work

אֲשֶׁר	a-sheer—Which, as before.	which
עָשָׂה	ngo-soh—Verb, he made, as before.	he made,
וַיִּשְׁבּוּת	vay-yish-bowth—Verb, ו conv. and conj. ' fut. kal, third mas. sing. r. שָׁבַת he rested.	and he rested
בַּיּוֹם	bay-yowm—On the day, as before.	on the day
הַשְּׁבִיעִי	hash-she-bhe-ngee—Seventh, as before.	seventh
מִכָּל	mic-col—Compound of מ from, and כָּל all.	from all
מְלֹאכְתּוֹ	me-lach-tow—As before.	his work
אֲשֶׁר	a-sheer—Which, as before.	which
עָשָׂה:	ngo-soh—He made, as before.	he made
3. וַיְבָרֵךְ	va-ye-bho-rech—Verb, ו conv. and conj. ' fut. pee-ngiel, r. בָּרַךְ; (-) is changed to (ר) to compensate for dagesh in ר (r. 11.)	and God blessed
אֱלֹהִים	e-low-him—God, as before.	
אֵת	eth—Accusative, יוֹם yowm, day.	the day
הַשְּׁבִיעִי	hash-she-bhe-ngee—Seventh, as before.	seventh,
וַיְקַדֵּשׁ	va-ye-kad-desh—Verb, ו conv. and conj. ' fut. pee-ngiel, third mas. sing. r. קִדְּשׁ he sanctified.	and he sancti- fied
אוֹתוֹ	ow-thow—Pronoun accusative, him or it.	it;
כִּי	cee—Conjunction, for.	
בּוֹ	bow—Composed of ב in, and ו pronoun, it.	in it
שָׁבַת	sho-bhath—Verb, third mas. sing. pret. kal, r. itself.	he rested
מִכָּל	mic-col—As before.	from all
מְלֹאכְתּוֹ	me-lach-tow—As before.	his work
אֲשֶׁר	a-sheer—Pronoun, as before.	which
בָּרָא	bo-roa—Verb, third mas. sing. pret. kal, r. itself.	God created
אֱלֹהִים	e-low-him—As before.	
לַעֲשׂוֹת:	la-nga-sowth—Infinitive kal, r. עָשָׂה he made, with ל the gerund (to) (rule 53).	to do or to act.

OBSERVATIONS ON THE SECOND EXERCISE.

The author has chosen these last verses to shew the necessity of some knowledge of the original, and that the translation of the bible cannot always be depended upon, as will appear from the last word of this lesson, viz. **לַעֲשׂוֹת** la-nga-sowth, a verb in the infinitive of **עָשָׂה** he made, did, act, **ל** being prefixed by rule 53, signifying (to), whence **לַעֲשׂוֹת** to do, or to act, which is evidently proper, viz. that which God created to act, i. e. to perform the office for the purpose for which they were created : according to the translation the Hebrew ought to have been **וַעֲשָׂה** and made—the verb **עָשָׂה** he made, and **ו** conjunctive.* 2d. In the last verse of the first chapter, and the first of the second, run thus :—“ And the evening and the morning were the sixth day ;” thus the heavens and the earth were finished, and all the host of them : whence it is understood, that the whole of the creation was finished on the sixth day. The next verse of the second chapter evidently proves that the whole was not completed—“ And God finished his work on the seventh day :” this seeming contradiction the author endeavours to explain in the following manner :—In rule 116 the learner will find the remarks the author made on the additional letters so often met with in this sacred volume, called **תּוֹרָה** the law ; wherein nothing can be added nor diminished, much less can there appear any contradiction ; see Psalm xix. v. 7. If therefore any part of the bible be found unintelligible, such must be imputed to the translator not being fully conversant with the original. That every thing was finished on the sixth day is evidently comprehended from the two verses—the last of the first chapter, and the first of the second—“ Thus (alluding to the sixth day) every thing was finished ;” and that there was yet something wanting to complete the whole is also manifested from the second verse—“ And God finished his work on the seventh day.” This was no more than the seventh day itself of the creation, requisite for the formation of weeks, months, and years : this was not completed until the appearance of the seventh day, when at the very moment of the appearance of which the whole was completed.

* NOTE.—If the **ב** of **בַּיּוֹם הַשְּׁבִיעִי** will admit of the adverb **טֵרַם** (before) as it does in many places, as Exodus, chapter xii. verse 15—**אֶךָ בַּיּוֹם הָרִאשׁוֹן** “ But take heath, that ye put away the leaven before the first day ;” if so, the meaning of the text here might be rendered thus : “ And God finished his work before the seventh day.”

RULE 94.—שָׁלַמִּים an example of perfect or regular verbs.
 שָׁמַר he watched, לָמַד he learned, פָּקַד he visited, זָכַר he remembered.*

Huth-poa-ngiel.	Huph-ngal.	Hipt-ngil.	Pu-ngal.	Pee-ngiel.	Nipht-ngal.	Kal or Po-ngal.	Preter.	
							Singular.	Plural.
ה	הִתְפַּקֵּד	הִלְמֵד	הִשְׁמִיר	לָמַד	לָמַד	זָכַר	He M.	זָכְרוּ
	הִתְפַּקְדָּה	הִלְמְדָה	הִשְׁמְרָה	לָמַדָּה	לָמַדָּה	זָכְרָה	She F.	זָכְרוּ
	הִתְפַּקְדָּתִי	הִלְמְדָתִי	הִשְׁמְרָתִי	לָמַדְתִּי	לָמַדְתִּי	זָכַרְתִּי	Thou M.	זָכְרוּ
	הִתְפַּקְדָּתְךָ	הִלְמְדָתְךָ	הִשְׁמְרָתְךָ	לָמַדְתָּ	לָמַדְתָּ	זָכַרְתָּ	Thou F.	זָכְרוּ
	הִתְפַּקְדָּתָם	הִלְמְדָתָם	הִשְׁמְרָתָם	לָמַדְתֶּם	לָמַדְתֶּם	זָכַרְתֶּם	I C.	זָכְרוּ
ה	הִתְפַּקְדָּנוּ	הִלְמְדָנוּ	הִשְׁמְרָנוּ	לָמַדְנוּ	לָמַדְנוּ	זָכַרְנוּ	They C.	זָכְרוּ
	הִתְפַּקְדָּתִי	הִלְמְדָתִי	הִשְׁמְרָתִי	לָמַדְתִּי	לָמַדְתִּי	זָכַרְתִּי	Ye M.	זָכְרוּ
	הִתְפַּקְדָּתְךָ	הִלְמְדָתְךָ	הִשְׁמְרָתְךָ	לָמַדְתָּ	לָמַדְתָּ	זָכַרְתָּ	Ye F.	זָכְרוּ
	הִתְפַּקְדָּתָם	הִלְמְדָתָם	הִשְׁמְרָתָם	לָמַדְתֶּם	לָמַדְתֶּם	זָכַרְתֶּם	We C.	זָכְרוּ
	הִתְפַּקְדָּנוּ	הִלְמְדָנוּ	הִשְׁמְרָנוּ	לָמַדְנוּ	לָמַדְנוּ	זָכַרְנוּ		זָכְרוּ
ה	הִתְפַּקְדָּה	הִלְמְדָה	הִשְׁמְרָה	לָמַדָּה	לָמַדָּה	זָכְרָה	Thou M.	זָכְרוּ
	הִתְפַּקְדָּתִי	הִלְמְדָתִי	הִשְׁמְרָתִי	לָמַדְתִּי	לָמַדְתִּי	זָכַרְתִּי	Thou F.	זָכְרוּ
	הִתְפַּקְדָּתְךָ	הִלְמְדָתְךָ	הִשְׁמְרָתְךָ	לָמַדְתָּ	לָמַדְתָּ	זָכַרְתָּ	Ye M.	זָכְרוּ
	הִתְפַּקְדָּתָם	הִלְמְדָתָם	הִשְׁמְרָתָם	לָמַדְתֶּם	לָמַדְתֶּם	זָכַרְתֶּם	Ye F.	זָכְרוּ
	הִתְפַּקְדָּנוּ	הִלְמְדָנוּ	הִשְׁמְרָנוּ	לָמַדְנוּ	לָמַדְנוּ	זָכַרְנוּ		זָכְרוּ
ה	הִתְפַּקְדָּתִי	הִלְמְדָתִי	הִשְׁמְרָתִי	לָמַדְתִּי	לָמַדְתִּי	זָכַרְתִּי	Future.	זָכְרוּ
	הִתְפַּקְדָּתְךָ	הִלְמְדָתְךָ	הִשְׁמְרָתְךָ	לָמַדְתָּ	לָמַדְתָּ	זָכַרְתָּ	Sing.	זָכְרוּ
	הִתְפַּקְדָּתָם	הִלְמְדָתָם	הִשְׁמְרָתָם	לָמַדְתֶּם	לָמַדְתֶּם	זָכַרְתֶּם	Plur.	זָכְרוּ
	הִתְפַּקְדָּנוּ	הִלְמְדָנוּ	הִשְׁמְרָנוּ	לָמַדְנוּ	לָמַדְנוּ	זָכַרְנוּ	Imperative.	זָכְרוּ
	הִתְפַּקְדָּתִי	הִלְמְדָתִי	הִשְׁמְרָתִי	לָמַדְתִּי	לָמַדְתִּי	זָכַרְתִּי		זָכְרוּ

Rule 96.—פִּי' נָחַל quiescent verbs in first radical '.

As יָשַׁב he sat, יָדַע he knew, בָּלַע he dried up.

Hith-poa-ngiel.	Haph-ngal.	Hiph-ngal.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kal or Po-ngal.	Future.	
							Singular.	Plural.
הִתְיָשַׁב	הִיָּשַׁב	הִיָּשַׁב	יָשַׁב	יָשַׁב	נִיָּשַׁב	יָשַׁב	He.	He.
הִתְיָשְׁבָה	הִיָּשְׁבָה	הִיָּשְׁבָה	יָשְׁבָה	יָשְׁבָה	נִיָּשְׁבָה	יָשְׁבָה	She.	She.
הִתְיָשַׁבְתָּ	הִיָּשַׁבְתָּ	הִיָּשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	נִיָּשַׁבְתָּ	יָשַׁבְתָּ	Thou M.	Thou M.
הִתְיָשַׁבְתָּ	הִיָּשַׁבְתָּ	הִיָּשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	נִיָּשַׁבְתָּ	יָשַׁבְתָּ	Thou F.	Thou F.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	I.	I.
הִתְיָשַׁבְתֶּם	הִיָּשַׁבְתֶּם	הִיָּשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	נִיָּשַׁבְתֶּם	יָשַׁבְתֶּם	They.	They.
הִתְיָשַׁבְתִּין	הִיָּשַׁבְתִּין	הִיָּשַׁבְתִּין	יָשַׁבְתִּין	יָשַׁבְתִּין	נִיָּשַׁבְתִּין	יָשַׁבְתִּין	Ye M.	Ye M.
הִתְיָשַׁבְתֶּנּוּ	הִיָּשַׁבְתֶּנּוּ	הִיָּשַׁבְתֶּנּוּ	יָשַׁבְתֶּנּוּ	יָשַׁבְתֶּנּוּ	נִיָּשַׁבְתֶּנּוּ	יָשַׁבְתֶּנּוּ	Ye F.	Ye F.
הִתְיָשַׁבְתֶּם	הִיָּשַׁבְתֶּם	הִיָּשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	נִיָּשַׁבְתֶּם	יָשַׁבְתֶּם	We.	We.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Thou M.	Thou M.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Thou F.	Thou F.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Ye M.	Ye M.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Ye F.	Ye F.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Thou M.	Thou M.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	Thou F.	Thou F.
הִתְיָשַׁבְתִּי	הִיָּשַׁבְתִּי	הִיָּשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	נִיָּשַׁבְתִּי	יָשַׁבְתִּי	I.	I.

Rule 97.—נָחַי ע"י ע"י
 As קום to rise, שוב to return.

Hith-poa-ngiel.	Haph-ngal.	Hiph-ngil.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kal or Po-ngal.	Preter.	
							Plural.	Singular.
התקומם	הושב	השיב	קום	קום	קום	קום פוש	He M.	He M.
התקוממה	הושבה	השיבה	קומה	קומה	קומה	קמה	She F.	She F.
התקוממת	הושבת	השיבות	קומת	קומת	קומת	קמת	Thou M.	Thou M.
התקוממת	הושבת	השיבות	קומת	קומת	קומת	קמת	Thou F.	Thou F.
התקוממתי	הושבתי	השיבותי	קומתי	קומתי	קומתי	קמתי	I C.	I C.
התקוממו	הושבו	השיבו	קומו	קומו	קומו	קמו מתו	They C.	They C.
התקוממתם	הושבתם	השיבותם	קומתם	קומתם	קומתם	קמתם	Ye M.	Ye M.
התקוממתן	הושבתן	השיבותן	קומתן	קומתן	קומתן	קמתן	Ye F.	Ye F.
התקוממנו	הושבנו	השיבנו	קומנו	קומנו	קומנו	קמנו	We C.	We C.
התבושש		השב בין		קום	הקום	שוב	Thou M.	Thou M.
התבוששי		השיבי		קומי	הקומי	שוי	Thou F.	Thou F.
התבוששו		השיבו		קומו	הקומו	שובו	Ye M.	Ye M.
התבוששנה		השבנה		קומנה	הקומנה	שובנה	Ye F.	Ye F.
יתבושש	ישוב	ישיב	יקום	יקום	יקום	יקום	He.	He.
תתבושש	תשוב	תשיב	תקום	תקום	תקום	תקום	She	She
תתבושש	תשוב	תשיב	תקום	תקום	תקום	תקום	Thou M.	Thou M.
תתבושש	תשוב	תשיב	תקום	תקום	תקום	תקום	Thou F.	Thou F.
אתבושש	אשוב	אשיב	אקום	אקום	אקום	אקום	I C.	I C.

יתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	יושבו תושבּוּ תושבּוּ תושבּוּ תושבּוּ	ישיבו תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	יקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	יקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	יקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	They M. They F. Ye M. Ye F. We.
תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	תושבּוּ תושבּוּ תושבּוּ תושבּוּ תושבּוּ	תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	Plural. Future.
תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	תושבּוּ תושבּוּ תושבּוּ תושבּוּ תושבּוּ	תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	Infinitive.
תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	תושבּוּ תושבּוּ תושבּוּ תושבּוּ תושבּוּ	תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	Mas. S. Fem. S. Mas. P. Fem. P.
תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	תושבּוּ תושבּוּ תושבּוּ תושבּוּ תושבּוּ	תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	Mas. S. Fem. S. Mas. P. Fem. P.
תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ תתבּוּשׁוּ	תושבּוּ תושבּוּ תושבּוּ תושבּוּ תושבּוּ	תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ תשיבּוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ תקוּמוּ	Mas. S. Fem. S. Mas. P. Fem. P.

NOTE.—Some verbs in the dagesh conjugations, instead of doubling the third radical, double the first and third; as, כָּלַל from כָּל.

RULE 98.—"ל"א" quiescent in third radical א.
 As א קרא he called, א קרא he found, א קרא he healed.

Hith-poa-ngiel.	Huph-ngal.	Hiph-ngil.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kal or Po-ngal	He M. She F. Thou M. Thou F. I C. They C. Ye M. Ye F. We C.
הִתְקַרַּא	הִקְרַא	הִכְרַא	כִּרַּא	כִּרַּא	נִקְרַא	קִרַּא	He M.
הִתְקַרְּא	הִקְרָא	הִכְרָא	כִּרְּא	כִּרְּא	נִקְרָא	קִרְּא	She F.
הִתְקַרַּאת	הִקְרַאת	הִכְרַאת	כִּרַּאת	כִּרַּאת	נִקְרַאת	קִרַּאת	Thou M.
הִתְקַרְּאת	הִקְרָאת	הִכְרָאת	כִּרְּאת	כִּרְּאת	נִקְרָאת	קִרְּאת	Thou F.
הִתְקַרַּאתי	הִקְרַאתי	הִכְרַאתי	כִּרַּאתי	כִּרַּאתי	נִקְרַאתי	קִרַּאתי	I C.
הִתְקַרְּאתי	הִקְרָאתי	הִכְרָאתי	כִּרְּאתי	כִּרְּאתי	נִקְרָאתי	קִרְּאתי	They C.
הִתְקַרַּאתם	הִקְרַאתם	הִכְרַאתם	כִּרַּאתם	כִּרַּאתם	נִקְרַאתם	קִרַּאתם	Ye M.
הִתְקַרְּאתם	הִקְרָאתם	הִכְרָאתם	כִּרְּאתם	כִּרְּאתם	נִקְרָאתם	קִרְּאתם	Ye F.
הִתְקַרַּאתוּ	הִקְרַאתוּ	הִכְרַאתוּ	כִּרַּאתוּ	כִּרַּאתוּ	נִקְרַאתוּ	קִרַּאתוּ	We C.
הִתְקַרְּאתוּ	הִקְרָאתוּ	הִכְרָאתוּ	כִּרְּאתוּ	כִּרְּאתוּ	נִקְרָאתוּ	קִרְּאתוּ	
הִתְקַרַּאת	הִקְרַאת	הִכְרַאת	כִּרַּאת	כִּרַּאת	הִקְרַאת	קִרַּאת	Thou M.
הִתְקַרְּאת	הִקְרָאת	הִכְרָאת	כִּרְּאת	כִּרְּאת	הִקְרָאת	קִרְּאת	Thou F.
הִתְקַרַּאתי	הִקְרַאתי	הִכְרַאתי	כִּרַּאתי	כִּרַּאתי	הִקְרַאתי	קִרַּאתי	Ye M.
הִתְקַרְּאתי	הִקְרָאתי	הִכְרָאתי	כִּרְּאתי	כִּרְּאתי	הִקְרָאתי	קִרְּאתי	Ye F.
הִתְקַרַּאתם	הִקְרַאתם	הִכְרַאתם	כִּרַּאתם	כִּרַּאתם	הִקְרַאתם	קִרַּאתם	
הִתְקַרְּאתם	הִקְרָאתם	הִכְרָאתם	כִּרְּאתם	כִּרְּאתם	הִקְרָאתם	קִרְּאתם	
הִתְקַרַּאתוּ	הִקְרַאתוּ	הִכְרַאתוּ	כִּרַּאתוּ	כִּרַּאתוּ	הִקְרַאתוּ	קִרַּאתוּ	
הִתְקַרְּאתוּ	הִקְרָאתוּ	הִכְרָאתוּ	כִּרְּאתוּ	כִּרְּאתוּ	הִקְרָאתוּ	קִרְּאתוּ	
הִתְקַרַּאת	הִקְרַאת	הִכְרַאת	כִּרַּאת	כִּרַּאת	הִקְרַאת	קִרַּאת	He
הִתְקַרְּאת	הִקְרָאת	הִכְרָאת	כִּרְּאת	כִּרְּאת	הִקְרָאת	קִרְּאת	She
הִתְקַרַּאתי	הִקְרַאתי	הִכְרַאתי	כִּרַּאתי	כִּרַּאתי	הִקְרַאתי	קִרַּאתי	Thou M.
הִתְקַרְּאתי	הִקְרָאתי	הִכְרָאתי	כִּרְּאתי	כִּרְּאתי	הִקְרָאתי	קִרְּאתי	Thou F.
הִתְקַרַּאתם	הִקְרַאתם	הִכְרַאתם	כִּרַּאתם	כִּרַּאתם	הִקְרַאתם	קִרַּאתם	I C.
הִתְקַרְּאתם	הִקְרָאתם	הִכְרָאתם	כִּרְּאתם	כִּרְּאתם	הִקְרָאתם	קִרְּאתם	
הִתְקַרַּאתוּ	הִקְרַאתוּ	הִכְרַאתוּ	כִּרַּאתוּ	כִּרַּאתוּ	הִקְרַאתוּ	קִרַּאתוּ	
הִתְקַרְּאתוּ	הִקְרָאתוּ	הִכְרָאתוּ	כִּרְּאתוּ	כִּרְּאתוּ	הִקְרָאתוּ	קִרְּאתוּ	

RULE 99.—נָהִי לִיָּהּ quiescent in third radical.
 As נָהִי he revealed, נָרָא he saw, נָעָשׂ he was, נָעָשׂ he made.

Hith-poa-ngiel.	Haph-ngal.	Hiph-ngil.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kat or Poa-ngal.	Preter.		Imperative.	Future.
							Singular.	Plural.		
הִתְרַאָּה	הִנָּה	הִרְאָה	גָּלָה	גָּלָה	נִגְלָה	הִיָּה עָשָׂה	He.		Thou M.	He.
הִתְרַאָּתָה	הִנָּתָה	הִרְאָתָה	גָּלַתָה	גָּלַתָה	נִגְלַתָה	הִיָּתָה	She.		Thou F.	She.
הִתְרַאָּתִי	הִנָּלִיתִי	הִרְאָלִיתִי	גָּלִיתִי	גָּלִיתִי	נִגְלִיתִי	הִיָּתִי	Thou M.			Thou M.
הִתְרַאָּתֶיךָ	הִנָּלִיתְךָ	הִרְאָלִיתְךָ	גָּלִיתְךָ	גָּלִיתְךָ	נִגְלִיתְךָ	הִיָּתְךָ	Thou F.			Thou F.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ	I.			I.
הִתְרַאָּתֶיךָ	הִנָּלִיתְךָ	הִרְאָלִיתְךָ	גָּלִיתְךָ	גָּלִיתְךָ	נִגְלִיתְךָ	הִיָּתְךָ	They.			They.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ	Ye M.			Ye M.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ	Ye F.			Ye F.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ	We.			We.
הִתְרַאָּה	הִנָּה	הִרְאָה	גָּלָה	גָּלָה	נִגְלָה	הִיָּה	Thou M.		Thou M.	Thou M.
הִתְרַאָּתָה	הִנָּתָה	הִרְאָתָה	גָּלַתָה	גָּלַתָה	נִגְלַתָה	הִיָּתָה	Thou F.		Thou F.	Thou F.
הִתְרַאָּתִי	הִנָּלִיתִי	הִרְאָלִיתִי	גָּלִיתִי	גָּלִיתִי	נִגְלִיתִי	הִיָּתִי	Ye M.		Ye M.	Ye M.
הִתְרַאָּתֶיךָ	הִנָּלִיתְךָ	הִרְאָלִיתְךָ	גָּלִיתְךָ	גָּלִיתְךָ	נִגְלִיתְךָ	הִיָּתְךָ	Ye F.		Ye F.	Ye F.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ				
הִתְרַאָּה	הִנָּה	הִרְאָה	גָּלָה	גָּלָה	נִגְלָה	הִיָּה	He.		Thou M.	He.
הִתְרַאָּתָה	הִנָּתָה	הִרְאָתָה	גָּלַתָה	גָּלַתָה	נִגְלַתָה	הִיָּתָה	She.		Thou F.	She.
הִתְרַאָּתִי	הִנָּלִיתִי	הִרְאָלִיתִי	גָּלִיתִי	גָּלִיתִי	נִגְלִיתִי	הִיָּתִי	Thou M.			Thou M.
הִתְרַאָּתֶיךָ	הִנָּלִיתְךָ	הִרְאָלִיתְךָ	גָּלִיתְךָ	גָּלִיתְךָ	נִגְלִיתְךָ	הִיָּתְךָ	Thou F.			Thou F.
הִתְרַאָּתֵינוּ	הִנָּלִינוּ	הִרְאָלִינוּ	גָּלִינוּ	גָּלִינוּ	נִגְלִינוּ	הִיָּנוּ	I.			I.

RULE 100.—כָּפַל'ים doubling the second radical.
 As כָּבַב he compassed about, כָּדָר he bowed.

Hith-poa-ngiel.	Huph-ngal.	Hiph-ngal.	Pu-ngal.	Pee-ngiel.	Niph-ngal.	Kal or Po-ngal	Preter.	
							Singular.	Plural.
הִסְתַּבֵּב	הִסְתַּב	הִסְבָּ	סָבַב	סָבַב	נָסַב	סָבַב	He.	סָבְבוּ
הִסְתַּבְּבָה	הִסְבָּה	הִסְבָּה	סָבְבָה	סָבְבָה	נָסְבָה	סָבְבָה	She.	סָבְבוּ
הִסְתַּבְּבָתְּ	הִסְבֹּתְּ	הִסְבֹּתְּ	סָבְבְּתְּ	סָבְבְּתְּ	נָסְבֹתְּ	סָבְבֹתְּ	Thou M.	סָבְבוּ
הִסְתַּבְּבָתְּ	הִסְבֹּתְּ	הִסְבֹּתְּ	סָבְבְּתְּ	סָבְבְּתְּ	נָסְבֹתְּ	סָבְבֹתְּ	Thou F.	סָבְבוּ
הִסְתַּבְּבָתִּי	הִסְבֹּתִי	הִסְבֹּתִי	סָבְבֹתִי	סָבְבֹתִי	נָסְבֹתִי	סָבְבֹתִי	I C.	סָבְבוּ
הִסְתַּבְּבָבוּ	הִסְבֹּבוּ	הִסְבֹּבוּ	סָבְבוּ	סָבְבוּ	נָסְבוּ	סָבְבוּ	They C.	סָבְבוּ
הִסְתַּבְּבָתֶּם	הִסְבֹּתֶם	הִסְבֹּתֶם	סָבְבֶתֶם	סָבְבֶתֶם	נָסְבֶתֶם	סָבְבֶתֶם	Ye M.	סָבְבוּ
הִסְתַּבְּבָתֶּן	הִסְבֹּתֶן	הִסְבֹּתֶן	סָבְבֶתֶן	סָבְבֶתֶן	נָסְבֶתֶן	סָבְבֶתֶן	Ye F.	סָבְבוּ
הִסְתַּבְּבָנוּ	הִסְבֹּנוּ	הִסְבֹּנוּ	סָבְבָנוּ	סָבְבָנוּ	נָסְבָנוּ	סָבְבָנוּ	We C.	סָבְבוּ
הִסְתַּבֵּב	הִסְבָּ	הִסְבָּ	סָבַב	סָבַב	הִסְבָּ	סָבַב	Thou M.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	Thou F.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	Ye M.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	Ye F.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	Thou M.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	Thou F.	סָבַב
הִסְתַּבְּבִי	הִסְבִּי	הִסְבִּי	סָבְבִי	סָבְבִי	הִסְבִּי	סָבְבִי	I C.	סָבַב

RULE 101.—Affixes to verbs signify the patient.

[illegible]

RULE 102.—Example of a defective verb, with נ for its first radical.

Huph-ngal.	Hiph-ngil.	Niph-ngal.	Kal.		
הַנֵּשׁ הַנִּשָּׂה הַנִּשְׁתָּ הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי	הַנִּשָּׂה הַנִּשְׁתָּ הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי הַנִּשְׁתִּי	נִשָּׂה נִשְׁתָּ נִשְׁתִּי נִשְׁתִּי נִשְׁתִּי נִשְׁתִּי נִשְׁתִּי נִשְׁתִּי נִשְׁתִּי	נִשָּׂה Regular.	He. She. Thou M. Thou F. I. They. Ye M. Ye F. We.	Singular. Plural. Preter.
Not used.	הַנִּשָּׂה הַנִּשְׁתָּ הַנִּשְׁתִּי הַנִּשְׁתִּי	Regular.	נִשָּׂה נִשְׁתָּ נִשְׁתִּי נִשְׁתִּי	Thou M. Thou F. Ye M. Ye F.	Singular. Plural. Imperative.
יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ אִנָּשׁ יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ נִנָּשׁ	יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ אִנָּשׁ יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ נִנָּשׁ	Regular.	יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ אִנָּשׁ יִנָּשׁ תִּנָּשׁ תִּנָּשׁ תִּנָּשׁ נִנָּשׁ	He. She. Thou M. Thou F. I. They M. They F. Ye M. Ye F. We.	Singular. Plural. Future.
הַנֵּשׁ	הַנִּשָּׂה	Regular.	נִשָּׂה	Infinitive.	
מִנָּשׁ מִנָּשׁ מִנָּשׁ מִנָּשׁ	מִנָּשׁ מִנָּשׁ מִנָּשׁ מִנָּשׁ	Regular.	נִנָּשׁ נִנָּשׁ נִנָּשׁ נִנָּשׁ	Mas. S. Fem. S. Fem. S. Mas. P. Fem. P.	Singular. Plural. Participle.

NOTE.—הַנִּשָּׂה and הַנִּשְׁתָּ are regularly declined.

A COMPENDIOUS

CHALDAIC GRAMMAR,

INTENDED to enable the reader to understand that part of the bible (written in that language) comprised in Daniel, Ezra, and one verse in Jeremiah, making two hundred and sixty-eight verses; besides several distinct words in different parts of the Pentateuch.*

* In the preface to the Hebrew Grammar, page vi. there is a remark made on the antiquity of that language, shewing that the same was preserved in its pure state after the confusion of tongues, by Abraham, son of תֵּרַח Terach, who inhabited the land of Chaldee; Genesis, ch. x. and xi. After the departure of Abraham and his family from that country by the command of God, (Gen. ch. xii. v. 1) נָחוֹר Nachour, his brother, being left behind, confounded the Hebrew into a dialect, to which he gave the name of the country he lived in—the Chaldee; and as the Hebrew remained in the family of Abraham, so did the Chaldee in that of Nachor. See Genesis, chap. xxxi. ver. 47, “And Laban (grandson of Nachor) called it גַּר שְׁהָדוּתָא a pure Chaldaic word;” *yegar*, a heap, and *sohadootha*, of testimony; and Jacob called it גַּל עֵד i. e. *gal*, a heap, גַּל and *ngied*, a testimony, עֵד. Hence it is manifest that

The difference between the Chaldee and Hebrew chiefly consists in the etymology, owing to the change of letters and vowels in the same word.

The number, shape, and power of the letters, as also those of the vowel points, are the same, without exception, as in the Hebrew. *See note.*

the Chaldee language, from its greater similarity to the Hebrew than any other, was first spoken in the family of Terach, descended from עֵבֶר ngeber, who, as related in Genesis, chap. x. ver. 21, had two sons, the one he prophetically named פֶּלֶג Peleg, signifying a division, from פָּלַג he divided, saying, בִּי יָמָיו נִפְלְגָה הָאָרֶץ “For in his days (see Yarchi, the year he died) the earth became divided,” after the confusion of tongues, into different nations, according to the language of each family; the Hebrew then remained in the family of עֵבֶר down to תֶּרַח Terach, the father of Abraham, Nachor, &c. Genesis, chapter xi. verse 25. By Abraham it was preserved in its pure original state. See preface to Hebrew Grammar.—When he left his native land (Genesis, chap. xi. ver. 31, again, chap. xii. ver. 4) he took all his family with him, except his brother Nachor, whom he left behind: the knowledge he still possessed of his mother tongue, namely the letters, vowels, &c. was soon converted into a different dialect, which he named after the country he inhabited—the Chaldee—Hebrew, אֲרֵץ כַּשְׁדִּים the valley of Casdim, named after the name of one of his sons, Genesis, chap. xxii. ver. 22, וְאֵת כְּשֵׁד “And Cesed,” &c. This language was soon after known by the name of תַּרְגוּם signifying explanation, being as it were an explanation of the Hebrew; and it is considered as one of the most faithful comments on that sacred language.

RULE 1.—ON THE CHANGE OF LETTERS.

CHAL.	HEB.	CHAL.	HEB.
א and ח as	חַדָּה for	כ and ק as	תָּקַן for
ב — פ	פְּרוֹזָלָה —	ל — ד	אָזַל —
ג — כ	כַּפְרִית —	ס — ש	שָׁמַר —
ד — ט	טִבָּה —	ע — א	אֵץ —
ה — א	טוֹבָה —	ז — ע	אֶרֶץ —
ו — א	טָאָב —	ז — ט	קִיץ —
ז — ד	דָּהָב —	ק — צ	אֶרְצָה —
ט — נ	טִינָא —	ש — ת	שָׁלַשׁ —
י — א	רִישׁ —	ת — ט	תָּעָה —
	joy.		he made
	iron.		right.
	brimstone		he went.
	scandal.		he
	good.		watched
	to be		a tree.
	good.		earth.
	gold.		summer.
	lime.		land.
	head.		tree,
			to err.

RULE 2.—**א** is often omitted at the beginning of a word ; as, **חַד** for **אֶחָד** one, **נֶשׁ** for **אָנוּשׁ** man ; **ע** and **ת** at the end ; as, **שִׁבְעָה** seven, **בֵּי** for **בֵּית** a house, &c.

ETYMOLOGY.

RULE 3.—The Chaldee has three parts of speech, like the Hebrew, viz. **שֵׁם** a noun, **פֶּעַל** a verb, and **מִלָּה** a word.

OF GENDER AND NUMBER.

RULE 4.—All nouns are of the masculine gender, excepting those ending in **א**, **ה**, **תָּא**, **וֵת** ; as, **חֲכָמָא** wisdom, **הַבְּלָה** destruction, **וֵת** and **יֵת** ; as, **צְדִיקְתָּא** justice, **מַלְכוּת** kingdom, **צְלוּת** prayer, **נְוִלִית** dunghill.

RULE 5.—**ת**, the termination of the feminine gender, is often omitted; as, **נָּוּלִי צִלּוֹ מַיִם**.

RULE 6.—Three numbers, the singular, plural, and dual, distinguished by their ending; thus, the plural masculine by adding to the singular **וֹ**, the dual in **וֹ** or **וֹ**, the feminine by changing **ָ** into **ַ**; the difference between the absolute and construction is the same as in the Hebrew.

RULE 7.—AN EXAMPLE OF NOUNS.

MASCULINE.

Absolute.		Construction.
Sing.	יָד a hand,	
Plural	יָדַיִם hands.	יָדַיִם the hands of.

FEMININE.

Sing.	חָכְמָה wisdom,	חָכְמָה the wisdom of,
Plural	חָכְמוֹת ———.	חָכְמוֹתֵי ———.

The dual in both genders adds **וֹ** to the singular, except the feminine, when **ָ** or **ַ** is changed to **ַ**; thus, mas. dual **יָדַיִם** two hands, fem. dual **מֵאוֹתַיִם** two hundred.

RULE 8.—Some nouns are in the masculine singular, as **אָב** a father, and in the feminine plural, as **אֲבוֹתָיו** or **אֲבוֹתָיוֹת** fathers; some are in the singular feminine, as **מִלָּה** or **מִלָּה** a word, and in the plural masculine, as **מִלִּים** words.

OF CASES.

RULE 9.—The Chaldee has five cases, prefixed like those in the Hebrew, viz.

Nom. —		מֶלֶךְ	a king.
Gen. דִּי or דְּ	of.	דִּי מֶלֶךְ	of a king.
Dat. ל	to.	ל מֶלֶךְ	to a king.
Acc. ית	a.	ית מֶלֶךְ	a king.
Abl. { מ	from.	מ מֶלֶךְ	from a king.
ב	in or on.	ב מֶלֶךְ	in or on a king.

RULE 10.—The vocative, instead of placing ה before the noun, they put א after ; as, sing. מֶלֶךְ א. O, or this king ; plur. מֶלְכֵי א these, or O kings ; this א is also used instead of ה demonstrative or emphatic, as סְפֵר א for הַסְפֵר this or that book, mas. sing. ; plur. סְפֵרֵי א these books ; the feminine terminates in ת א, as חֲכִימָתָא O, or that wisdom.

RULE 11.—Nouns ending in ות or ות form the plural absolute in ון, emphatic in וְתָא, as sing. מַלְכוּת, plur. מַלְכוֹן, emphatic מַלְכוּתָא.

RULE 12.—ה demonstrative or emphatic is only joined to the pronouns of the third person, as הוּא he, הֵאֱלִין they, these, &c.

RULE 13.—OF PRONOUNS.

SEPARABLE.		INSEPARABLE TO NOUNS.					
		Singular.	Plural.	Agent.	Pat.	Posses.	
1 C.	אֲנִי or אָנֹכִי	אֲנִי	אֲנִי	I.	Me.	My.	
2 M.	אַתָּה	אַתָּה	אַתָּה	Thou.	Thee.	Thy.	
2 F.	אַתָּה or אַתְּ	אַתָּה	אַתָּה	Thou.	Thee.	Thy.	
3 M.	הוא or אֵיךְ	הוא	הוא	He.	Him.	His.	
3 F.	היא	היא	היא	She.	Her.	Hers.	
1 C.	אֲנִי or אָנֹכִי	אֲנִי	אֲנִי	We.	Us.	Our.	
2 M.	אַתָּה or אַתְּ	אַתָּה	אַתָּה	Ye.	You.	Your.	
2 F.	אַתָּה or אַתְּ	אַתָּה	אַתָּה	Ye.	You.	Your.	
3 M.	הוא or אֵיךְ	הוא	הוא	They.	Them.	Their.	
3 F.	היא	היא	היא	They.	Them.	Their.	

RULE 14.—An example of a noun with the pronoun affixes.

Singular.		Plural.	
מֶלֶךְ	A king.	מְלָכִים	Kings.
מֶלְכִי	My king.	מֶלְכִי	My kings.
מֶלְכְּךָ	Thy king.	מֶלְכְּךָ	Thy kings.
מֶלְכֶּךָ	Thy king.	מֶלְכֶּךָ	Thy kings.
מֶלְכֵּהוּ	His king.	מֶלְכֵּהוּ	His kings.
מֶלְכֶּהָ	Her king.	מֶלְכֶּהָ	Her kings.
מֶלְכֵּנָּה	Our king.	מֶלְכֵּנָּה	Our kings.
מֶלְכֵּכֶּם	Your king.	מֶלְכֵּכֶּם	Your kings.
מֶלְכֵּכֶּם	Your king.	מֶלְכֵּכֶּם	Your kings.
מֶלְכֵּיהֶם	Their king.	מֶלְכֵּיהֶם	Their kings.
מֶלְכֵּיהֶם	Their king.	מֶלְכֵּיהֶם	Their kings.

RULE 15.—Nouns feminine take the same affixes, as אֲבוֹתָהֶן their father, like אֲבוֹתָהֶן their prayer, like אֲבוֹתָהֶן their father.

RULE 16.—DECLENSION OF PRONOUNS.

Nominative.	Gen. ד' of.	Dat. ל to.	Acc. ית	Abl. מ from.	ב in or on.	
I C. אֲנִי	דִּידִי דִּילִי	לִי	יָתִי	מִנִּי	בִּי	Me C.
Thou M. אַתָּה	דִּידְךָ דִּילְךָ	לְךָ	יָתְךָ	מִמֶּךָ	בְּךָ	Thee M.
Thou F. אַתְּ	דִּידְךָ דִּילְךָ	לְךָ	יָתְךָ	מִמֶּךָ	בְּךָ	Thee F.
He. הוּא	דִּיהוּ	לֵה	יָתֵה	מִנֵּה	בֵּה	Him M.
She. הִיא	דִּיהָ	לָהּ	יָתָהּ	מִנָּהּ	בָּהּ	Her F.
We C. אֲנֵנוּ	דִּידֵנוּ דִּילָנוּ	לָנוּ	יָתָנוּ	מִנּוּ	בָנוּ	Us C.
Ye M. אַתֶּם	דִּלְכֶם	לְכֶם	יָתְכֶם	מִמְּכֶם	בְּכֶם	You M.
Ye F. אַתֶּן	דִּלְכֶן	לְכֶן	יָתְכֶן	מִמְּכֶן	בְּכֶן	You F.
They M. אֲנֵיהֶם	דִּלְהֶם	לְהֶם	יָתֵהֶם	מִמֵּיהֶם	בֵּיהֶם	Them M.
They F. אֲנֵיהֶן	דִּלְהֶן	לְהֶן	יָתֵהֶן	מִמֵּיהֶן	בֵּיהֶן	Them F.

RULE 17.—Demonstrative, mas. הַזֶּה fem. הַזֵּה
אלך אלו com. זה this, that—singular;
אל אלה אל these—com. plural.

RULE 18.—Relative, ד' ד' who, which, that,
for, &c. com.

RULE 19.—Interrogative, מַה what? whence
comes the name of the food which the children
of Israel eat in the wilderness—in the Hebrew
מַה man, and in every other language manna,
being originally a Chaldaic word, viz. מַה what?
“They asked each other מַה הוּא what is it?” for
they did not know what it was: it therefore
retained that name—מַה man, or mano.

OF VERBS.

RULE 20.—The Chaldee, like the Hebrew, has three kinds of verbs, viz. 1. perfect, 2. quiescent, 3. defective; which admit of conjugations, moods, tenses, number, person, &c.

RULE 21.—The example given for a verb is the same, but differently pointed; thus, פָּעַל for פָּעַל; whence the rest of the conjugations are named, with different characteristics, viz.

- | | | |
|--|--------------------|------------------------------|
| 1. פָּעַל or קַל is simply active; has (- :) for its characteristics, as | פָּקַד | { He visited. |
| 2. אֲתַפְּעֵל its passive, has אֶת prefixed to the root for its characteristic, as.. | אֲתַפְּקַד | { He was visited. |
| 3. פָּעַל active, signifying intensely; has dagesh in the second radical, and the change of vowels, as | פָּקַד | { He visited diligently. |
| 4. אֲתַפְּעֵל its passive, has אֶת prefixed, and dagesh for its characteristic, as | אֲתַפְּקַד | { He was visited diligently. |
| 5. אֲפַעֵל active, signifying to cause another to do; has א, sometimes ה prefixed to the root for its characteristic, as | אֲפַקַד | { He caused to visit. |
| 6. אֲפַעֵל its passive, has also א or ה for its characteristic, as | אֲפַקַד or הֲפַקַד | { He was made to visit. |

The hith-poa-ngiel conjugation is not used in the Chaldee, on account of the characteristic mark, which they apply to the second and fourth conjugations.

RULE 22.—The different persons, number, and gender, are made by the inseparable pronouns affixed to the root, as marked in the following table, viz.

The Participle declines like nouns, with the same affixes. See the table rule 25. Its characteristic is — thus פִּקֵּיר one who is visited.*	The Infinitive in קַר has מִ prefixed with (.) as מִפְקֵד In the other conjugations it has the same characteristics as marked in the table rule 25: it also admits of the letters בכדמ prefixed, like the Hebrew.	The Imperative is in the second person only mas. and fem. sing. and plur.	Future.	Preter.	
			— י	— י	He M.
			— ת	— ת	She F.
			— יָ	— יָ	Thou M.
			— יָ	— יָ	Thou F.
			— יָ	— יָ	I C.
			— יָ	— יָ	They M.
			— יָ	— יָ	They F.
		— יָ	— יָ	— יָ	Ye M.
		נָא —	— יָ	— יָ	Ye F.
			— נָ	נָא —	We C.

Singular.

Plural.

NOTE.—Both the preter and the future often signify the time present.

* This form is termed by the Chaldeans פִּעִיל, whence they form the preter of an active conjugation, thus:—

Preter.	Sing.	Plur.	
3 M.	פִּקֵּיר	פִּקִּירוּ	† Whence the word תִּקְלֶתָא Daniel,
3 F.	פִּקִּירָת	פִּקִּירָא	chap. v. verse 27, "Thou art weighed," r.
2 M.†	פִּקִּירְתָּ	פִּקִּירְתּוּ	תִּקֵּל, Hebrew שָׁקַל he weighed; the א
2 F.	פִּקִּירְתְּ	פִּקִּירְתִּי	is here added for הַ paragogic.
1 C.	פִּקִּירְתִּי	פִּקִּירְנָא	

Rule 23.—Example of a regular verb,

As לָמַד he learned.

Oph-ngal.	Aph-ngel.	Ith-pa-ngel.	Pa-ngel.	Ith-pe-ngel.	Pe-ngal or Kal	Preter.	
						Singular.	Plural.
לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	He M.	They M.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	She.	They F.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou M.	Ye M.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou F.	Ye F.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	I C.	We C.
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	They M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	They F.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Ye M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Ye F.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	We C.	
						Imperative.	
						Plur. Sing.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou F.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Ye M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Ye F.	
						Future.	
						Singular.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	He M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	She F.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou M.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	Thou F.	
לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	I C.	

OF QUIESCENT VERBS.

RULE 24.—Quiescent in first radical י, as יָתַב he sat, are declined like יָשַׁב, viz. in the imper. fut. and infin. of kal; י is omitted, compensated sometimes by dagesh, as יָדַע; sometimes by נ, as יֵאָדָע, first pers. fut. kal, and I shall know, r. יָדַע: in the light conjugations י is changed to ו, as Ezra, chap. iv. verse 10, וַיְהִי יָתַב הָמוֹ, third mas. sing. pret. aph-ngel, “And made them dwell.”

RULE 25.—Quiescent in second radical י, as קוּם to rise, have no dagesh conjugation; the rest are declined as follows:

Aph-ngel.		Ith-pe-ngal.		Pe-ngal or Kal.			
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.		
אֶקִּימָה	אֶקִּים	אֶתְקַמָּה	אֶתְקֶם	קָמָה	קָם	3d Sing.	} Preter.
אֶקִּימְתָּ	אֶקִּימְתָּ	אֶתְקַמְתָּ	אֶתְקַמְתָּ	קָמְתָּ	קָמְתָּ	2d —	
_____	אֶקִּימְתָּ	_____	אֶתְקַמְתָּ	_____	קָמְתָּ	1st —	
אֶקִּימָא	אֶקִּימוּ	אֶתְקַמָּא	אֶתְקַמוּ	קָמָא	קָמוּ	3d Plur.	} Preter.
אֶקִּימְתוּ	אֶקִּימְתוּ	אֶתְקַמְתוּ	אֶתְקַמְתוּ	קָמְתוּ	קָמְתוּ	2d —	
_____	אֶקִּימְתוּ	_____	אֶתְקַמְתוּ	_____	קָמְתוּ	1st —	
אֶקִּימִי	אֶקִּים	אֶתְקֻמִּי	אֶתְקֶם	קֻמִּי	קֻם	2d Sing.	} Imper.
אֶקִּימְנָא	אֶקִּימוּ	אֶתְקֻמְנָא	אֶתְקֻמוּ	קֻמְנָא	קֻמוּ	2d Plur.	
תְּקִים	תְּקִים	תְּתַקֶּם	תְּתַקֶּם	תְּקֻם	תְּקֻם	3d Sing.	
תְּקִימִין	תְּקִים	תְּתַקֶּמִּין	תְּתַקֶּם	תְּקֻמִּין	תְּקֻם	2d —	} Future.
_____	אֶקִּים	_____	אֶתְקֶם	_____	אֶקֻם	1st —	
יְקִימוּ	יְקִימוּ	יְתַקֶּמוּ	יְתַקֶּמוּ	יְקֻמוּ	יְקֻמוּ	3d Plur.	
תְּקִימוּ	תְּקִימוּ	תְּתַקֶּמוּ	תְּתַקֶּמוּ	תְּקֻמוּ	תְּקֻמוּ	2d —	} Future.
_____	נְקִים	_____	נְתַקֶּם	_____	נְקֻם	1st —	
אֶקֻמָּא	אֶקֻמָּא	אֶתְקֻמָּא	אֶתְקֻמָּא	קֻמָּא	קֻמָּא	Infinitive.	} Part. A.
מְקִימִין	מְקִים	מְתַקֶּמִּין	מְתַקֶּם	קֻמִּין	קֻמָּא	3d Sing.	
מְקִימוּ	מְקִימָא	מְתַקֶּמוּ	מְתַקֶּמָּא	קֻמְו	קֻמָּא	3d Plur.	

NOTE.—Oph-ngal is very seldom used; as Daniel, chapter vii. verse 4, הָקִימָה “Were made to stand:” some have short (ַ), as Daniel, chapter iv. verse 33, הִתְקַנְתָּ

RULE 26.—Verbs quiescent in third radical א or ה are of the same meaning אָחַד or חָדָה a verbal noun, one; and אָחַד or חָדָה a participle noun, rejoicing: these letters are often changed to ' before the affix, sometimes to י.

EXAMPLE.

Oph-neal.—This conjugation is seldom used among the Chaldeans.	Aph-ngel.		Ith-pe-ngal		Pe-ngal or Kal.			
	Fem.	Mas.	Fem.	Mas.	Fem.	Mas.		
	אָנְלַת	אָנְלִי	אָתְנַלַת	אָתְנִי	גָּלַת	גָּלָא	3d Sing.	} Preter.
	אָנְלִית	אָנְלִית	אָתְנַלִית	אָתְנִלִית	גָּלַת	גָּלִית	2d —	
	—	אָנְלִית	—	אָתְנִלִית	—	גָּלִית	1st —	
	אָנְלִיא	אָנְלִי	אָתְנַלִיא	אָתְנִלִי	גָּלִיא	גָּלִי	3d Plur.	
	אָנְלִיתִין	אָנְלִיתִין	אָתְנַלִיתִין	אָתְנִלִיתִין	גָּלִיתִין	גָּלִיתִין	2d —	} Imper.
	—	אָנְלִינָא	—	אָתְנִלִינָא	—	גָּלִינָא	1st —	
	אָנְלִיא	אָנְלִי	אָתְנַלִיא	אָתְנִלִי	גָּלִיא	גָּלִי	3d Sing.	} Imper.
	אָנְלִינָא	אָנְלִינָא	אָתְנַלִינָא	אָתְנִלִינָא	גָּלִינָא	גָּלִינָא	3d Plur.	
	תְּנַלִי	יְנַלִיא	תְּתַנַּלִיא	יְתַנַּלִיא	תְּנַלִי	יְנַלִיא	3d Sing.	} Future.
	תְּנַלִין	יְנַלִי	תְּתַנַּלִין	יְתַנַּלִין	תְּנַלִין	יְנַלִין	2d —	
	—	אָנְלִי	—	אָתְנַלִיא	—	אָנְלִיא	1st —	
	תְּנַלִין	יְנַלִין	תְּתַנַּלִין	יְתַנַּלִין	תְּנַלִין	יְנַלִין	3d Plur.	
	תְּנַלִין	יְנַלִין	תְּתַנַּלִין	יְתַנַּלִין	תְּנַלִין	יְנַלִין	2d —	
	—	גָּלִיא	—	גָּלִיא	—	גָּלִיא	1st —	
	—	—	—	—	—	—	—	
	אָנְלִיא	—	אָתְנַלִיא	—	מָגָלִיא	—	Infinitive.	
	מָגָלִין	מָגָלִי	מָתַנַּלִין	מָתַנַּלִי	גָּלִין	גָּלִי	3d Sing.	} Part. A
	מָגָלִין	מָגָלִיא	מָתַנַּלִין	מָתַנַּלִיא	גָּלִין	גָּלִיא	3d Plur.	

RULE 27.—The dagesh conjugations are the same as that of kal; they are distinguished by dagesh in the second radical, and the change of vowels, like those in the Hebrew.

RULE 28.—The Chaldee end in ם instead of ך, as הִיוּ for הָיוּ they were; ה third radical is changed to ם for הִי.

RULE 29.—Final ם is often added, as וַיִּשְׁתּוּ
 “And that they might drink,” Daniel, chap. v.
 ver. 2, r. שָׁתָה.

OBSERVATIONS ON RULE 25.

1. The characteristic ת in ith-pe-ngal is always dageshed. 2. The future in kal ם is often changed to short (◌), as יִהְיֶה and נִמְהָרַךְ Ezra, chap. v. ver. 5, r. הֵיךְ to go.
3. In ith-pe-ngal (◌) is often changed to (◌), as יִתּוֹן
 “Were fed,” Daniel, chap. iv. ver. 12, r. וֹן to feed.
4. Sometimes both the characteristic of the conjugation and that of the mood and tense remain; as, תְּהוֹדִיעֵנִי
 “They have made me to know,” Daniel, chap. ii. ver. 5, where ת the formative of the future and ה the characteristic of aph-ngel both remain: also in verse 6, תְּהַחֲיוֹן
 “Shall shew.” 5. If the first radical be one of the letters זסעש it changes place with the characteristic ת of ith-pe-ngal and ith-pa-ngiel; as, יִשְׁתַּנָּה r. שָׁנָה & הוֹדִמְנָתוֹן r. נָמַן

חֲסֵרֵי וּכְפֻלִּים

RULE 30.—Defective verbs are those whose first radical is **ג**, as **נִצַּק** “He went out,” Daniel, chap. ii. ver. 14. After the letters **האמנתו** the **ג** is compensated by dagesh, like **נִגַּשׁ**, &c.

RULE 31.—Verbs doubling the second radical, i. e. those whose second and third radicals are the same, as **שָׁבַב** she broke in pieces, are defective in one of them—*see the table*; and before the affix pronoun compensates by double dagesh in the remaining one, like **שָׁבַב**, &c.

Aph-ngel.		Ith-pe-ngal.		Pe-ngal or Kal.			
Fem.	Mas.	Fem.	Mas.	Fem.	Mas.		
ת־	אֲדַק	אֲתַדְקָא	אֲתַדְקָא	דַּקְתָּ	דַּק	3d Sing.	Preter.
ת־	ת־	אֲתַדְקָת	אֲתַדְקָת	דַּקְתָּ	דַּקְתָּ	2d —	
—	ת־	—	אֲתַדְקָת	—	דַּקְתָּ	1st —	
א־	ו־	אֲתַדְקָא	אֲתַדְקָא	דַּקָּא	דַּקָּא	3d Plur	
ת־	ת־	אֲתַדְקָתוּ	אֲתַדְקָתוּ	דַּקְתּוּ	דַּקְתּוּ	2d —	Imper.
—	נָא	—	אֲתַדְקָנָא	—	דַּקְנָא	1st —	
י־	אֲדַק	אֲתַדְק	אֲתַדְק	דַּקִּי	דַּק	3d Sing.	
נָא	ו־	נָא	ו־	דַּקְנָא	דַּקָּא	3d Plur.	
ת־	יֲדַק	יִת־	יִת־	תַּדְק	יִדְמ	3d Sing.	Future.
ו־	ת־	ו־	ת־	תַּדְקוּ	תַּדְקוּ	2d —	
—	א־	—	א־	—	אֲדַק	1st —	
ו־	י־	ו־	י־	תַּדְקוּ	יִדְמוּ	3d Plur.	
ת־	ו־	ת־	ו־	תַּדְקוּ	תַּדְקוּ	2d —	
נָא	נָא	נָא	נָא	נָא	נָא	1st —	
אֲדַקָּא		אֲתַדְקָא		מִדְק		Infinitive.	
י־	מִדְקָא	י־	מִתַּדְק	דַּקִּי	דַּק	3d Sing.	Partic.
נָא	א־	נָא	א־	דַּקְנָא	דַּקְנָא	3d Plur.	

Oph-ngal.—Few words are found in this conjugation, as **הָעֵל** was brought up, r. **עָלָה** similar to the Hebrew.

RULE 32.—The servile letters are the same as in the Hebrew, except ם the relative pronoun, which in the Chaldee is ך, sometimes ךי that, which, &c.; ה is also interrogative, as הֲצֶרָא is it certain? Daniel, chap. iii. ver. 14.

RULE 33.—The power of ך conversive is the same as in the Hebrew, all of which the reader will find in the following verses, annexed to this Grammar for the same purpose as those exercises to the Hebrew.

EXERCISE.

אֲדִין דְּנִיָּאֵל לְבֵיתָהּ אֲזַל וְלַחֲנָנְיָהּ מִישָׂאֵל Daniel, ch. ii. ver. 17.
 וְעִזְרָיָה חֲבֵרוּהִי מִלְּתָא הוֹדַע׃ 18. וְרַחֲמִין לְמַבְעֵי מִן קֳדָם
 אֱלֹהֵי שָׁמַיָא עַל רָזָא דְנָא דִּי לֹא יְהוּבְדִין דְּנִיָּאֵל וְחֲבֵרוּהִי
 עִם שָׂאֵר חֲפִימֵי בָבֶל׃ 19. אֲדִין לְדְנִיָּאֵל בְּחֻזָּא דִּי לִילָא
 גָּלִי אֲדִין דְּנִיָּאֵל בְּרִידָא לְאֱלֹהֵי שָׁמַיָּה׃ 20. עֲנָה דְּנִיָּאֵל וְאָמַר
 לְהוּא שְׁמָהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלְמָא וְעַד עֲלְמָא דִּי חֲכֻמָּתָא
 וְגִבּוֹרָתָא דִּי רַהּ הִיא׃ 21. וְהוּא מַהֲשָׁנָא עֲרֵנְיָא וְזִמְנִיָּא
 מַהֲעֵדָה מַלְכִין וּמַהֲקִים מַלְכִין יְהִיב חֲכֻמָּתָא לְחֲפִימִין וּמִנְדַּעָא
 לְיַדַּעֵי בִּינָה׃ 22. הוּא גָּלִי עֲמִיקָתָא וּמִסְתָּרָתָא יַדַּע מַה
 בְּחֻשׁבָּא וְגִהּוֹרָא עִמָּה שָׂרָא׃ 23. דָּךְ אֱלֹהֵי אֲבֹהֵתִי מִהוֹדָא
 וּמִשְׁבַּח אָנָּא דִּי חֲכֻמָּתָא וְגִבּוֹרָתָא יְהִיבֵתִי לִי וְכַעַן הוֹדַעְתָּנִי
 דִּי בְעֵינָא מִנָּךְ דִּי מִלְּתָא מַלְכָּא הוֹדַעְתָּנָא׃ 24. כָּךְ קִבֵּל
 דְּנָה דְּנִיָּאֵל עַל עַל אֲרִיזָא דִּי מִנִּי מַלְכָּא לְחוּבְדָּא לְחֲפִימֵי
 בָבֶל אֲזַל וְכֹן אָמַר רַהּ לְחֲפִימֵי בָבֶל אֵל תְּהוּבֵר הָעֵדְנִי
 קֳדָם מַלְכָּא וּפִשְׂרָא לְמַלְכָּא אַחֵוּא׃

TRANSLATION ACCORDING TO THE OLD VERSION.

17. Then Daniel went to his house, and made the things known to Hananiah, Mishoiel, and Ngezarioh, his companions ;

18. That they would desire mercies of the God of heaven concerning this secret—that Daniel and his companions should not perish with the rest of the wise men of Babylon.

19. Then was the secret revealed unto Daniel in a night vision ; then Daniel blessed the God of heaven.

20. Daniel answered and said, blessed be the name of God for ever and ever, for wisdom and might are his.

21. And he changed the times and the seasons ; he removeth kings, and setteth up kings ; he giveth wisdom unto the wise, and knowledge to them that know understanding.

22. He revealeth the deep and secret things ; he knoweth what is in the darkness, and the light dwelleth with him.

23. I thank thee and praise thee, O thou God of my fathers, who has given me wisdom and might, and has made known unto me now what we desired of thee, for thou hast made known unto us the king's matter.

24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon ; he went and said thus unto him : destroy not the wise men of Babylon ; bring me in before the king, and I will shew unto the king the interpretation.

THE EXPLANATION.

- v. 17. **אָזְנֵי** Adv. then, Heb. **אָז**; **אָזַל** v. the root, he went, Heb. **אָזַל**; **לְבֵיתָהּ** sub. **בֵּית** a house, **לְ** to, **הּ** his, a pronoun joined to a noun sing. (rule 15) and to Hananiah, Mishoiel, and Ngezarioh; **חֲבֵרוֹהֵי** a noun plur. in construction with the pron. of the third pers. sing. his (rule 15); **מִלְתָּא** n. Heb. **מִלָּה** the word, **אֵ** emphatic, the; **הוֹדַע** v. third mas. sing. pret. aph-ngel, he made known, r. **יָדַע** he knew.
- v. 18. **יְרַחֲמִין** Subs. plur. mas. r. **רַחֵם** undeclinable, mercies, **וְ** conj. and; **לְמַבְעָא** infin. kal, r. **בָּעָא** desire, **לְ** to; **מִן** able, from; **קִדְם** before, prep. **אֱלֹהֵי** n. God; **שְׁמַיָּא** subs. heaven (of understood); **עַל** adv. upon, concerning; **רִזָּא** subs. a secret; **דְּנָא** a pron. demonstrative, this; **דִּי** a pron. relative, which, that; **לֹא** negative pron. not; **יְהוֹבְדוֹן** v. third plur. mas. fut. aph-ngel, cause to perish (Daniel and his companions); r. **אֲבַד**; **עִם** with, a prep.; **שְׂאָר** adv. remainder; **חֲכַמֵּי** subs. plur. mas. in construction; **חֲכָם** the wise; **בְּבָל**; subs. proper.
- v. 19. **אָזְנֵי** Then (as before) to Daniel; **בַּחֲזוֹן** substan. vision, **בְּ** in, root **חָזָה** he saw; **דִּי** of; **לֵילָא** subs. night; **רִזָּא** secret; **נִגְלִי** v. was revealed, r. the same as **נִגְלָא**; the termination **אֵ** or **י** is the same; (then Daniel) **בִּרְךְ** blessed, v. part. (the God of heaven) r. **בִּרְךְ** as before.
- v. 20. **עָנָה** V. r. he (Daniel) answered; **וְאָמַר** v. r. **אָמַר** he said, **וְ** and; **לְהוּיָא** v. infin. to be, r. **הוּא** was **שְׁמָה** substan. the name; **דִּי** of (the God) **מְבָרַךְ** participle, pa-ngiel, blessed; **מִן** from;

עַלְמָא adv. for ever, r. עֲלָם he was hidden;
 וְעַד adv. until, ו and ever; רִי relative, who;
 חִכְמָתָא substan. fem. sing. wisdom
 וּבֹרְתָא substan. strength, ו and, r. גָּבַר he prevailed;
 רִי gen. of; לָהּ pron. his, him; הִיא part. fem.
 sing. she, it, to agree with the preceding
 noun, being of the same gender, i. e. wisdom
 and strength are his.

v. 21. וְהוּא And he; מַה־שֵּׁנָא part. aph-ngel, ה and מ
 being the characteristic, causing to change, r.
 שֵׁנָא he changed; עֲדָנִיא subs. plur. times, r.
 עֲדָן time; וּזְמַנִּיא subs. plur. seasons, r. זְמַן;
 מַה־עֲרָה part. aph-ngel, causing to move (to
 transfer); מַלְכִין substan. plural, mas. kings;
 מְלָכִין part. aph. setting up, r. מֶלֶךְ;
 מְלָכִין kings; יָהֵב v. third mas. pret. kal, he giveth;
 חִכְמָתָא wisdom, a. b.; לְחַכְמִין subs. plural,
 masculine, ל dative, to the wise men; וּמִנְדַּעַא
 subs. Heman, in construction, to them that
 know; בִּינָה substan. understanding, r. בּוֹן to
 consider.

v. 22. הוּא Pron. he; גִּלִּי v. r. he revealeth; עֲמִיקָתָא n.
 fem. sing. the deep, r. עֲמִיק; וּמִסְתַּרְתָּא noun,
 fem. sing. hidden (things understood), r. סָתַר
 he hid; יָדַע v. he knew, a. b.; מָה what, pron.
 interrogative; בְּחֹשֶׁכָא n. fem. darkness, ב in,
 root חָשַׁךְ; וְנִהוּרָא n. fem. light, ו and; עִמָּה
 compounded of עִם with, and הִי the pron. affix,
 him; שָׂרָא a. b. dwelleth.

v. 23. לָךְ Compounded of ל to, and ך pron. thee (God);
 אָבִהָתִי subs. father, and תִּי pron. my (of is
 understood); מַה־וֹדָא n. part. aph-ngel, thanks,
 r. דַּע וּמִשְׁבַּח part. noun, praise, r. שִׁבַּח;
 אֲנָהּ pron. I; רִי who, a. b.; חִכְמָתָא n. fem.

wisdom; וְגִבּוֹרָתָא and strength, a. b.; יְהִבַּת
 v. second mas. sing. pret. kal, hast given; לִי
 to me; וְכַעַן adv. now, וְ and; וְהִרְעֵתָנִי verb,
 third mas. pret. aph-ngel, נִי me, (thou hast
 made known unto me) which; בְּעֵינָא v. second
 mas. plural, ר. בָּעָה he desired, נָא the affix
 pronoun, we—that which we desire; מִנֶּךָ
 compound of מִ from, and נָךְ pron. thee; רִי
 that; מַלְאֲכָה n. fem. sing. the word or thing;
 מִלְכָּא of the king; הִרְעֵתָנָא v. a. b. hast
 made known unto us.

- v. 24. כָּל All; קְבִיל on account; דְּנָה this (a Chaldean
 phrase) Daniel; עָל v. he went, ר. עָלָל; עָל
 by Arioch; רִי who; מִנִּי for; מִנָּה v. pret.
 did please the king; לְהוֹבְרָא infin. aph-ngel,
 to cause to perish, to destroy the wise men of
 Babel; אָזַל he went, a. b.; וְכֵן and thus, ר.
 כֻּן; אָמַר said; לָהּ to him, a. b. the wise men
 of Babel; אַל aby. not; תְּהוֹבֵד you shall not
 destroy, a. b.; הָעֵלֵנִי bring me up, v. third
 mas. sing. נִי me, ר. עָלָל he went (in aph-ngel
 he brought); קִדְמָא before the king, מִלְכָּה for
 הַמֶּלֶךְ; וּפְשָׁרָא subs. fem. and the interpreta-
 tion, ר. פִּשָּׁר; לְמִלְכָּא to the king; אֲחִיא v.
 first pers. sing. fut. kal, I will shew, ר. חִוָּה or
 חִוָּא to shew.

בְּרוּךְ הַנוֹחַן לַעֲמֵךְ בָּח :

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